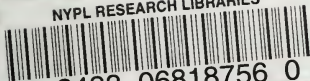


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WEST PRESBYTERIAN CHURCH, CARMINE-STREET, N. Y.

A
FAMILIAR CONVERSATIONAL
HISTORY
OF THE
EVANGELICAL CHURCHES
OF
NEW-YORK.

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1839.

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TO THE
RECTOR OF ST. THOMAS' CHURCH, NEW-YORK,
THE HISTORIAN, SCHOLAR, AND DIVINE;
THIS LITTLE VOLUME
IS MOST RESPECTFULLY INSCRIBED,
BY HIS HUMBLE FRIEND,
THE AUTHOR.

CONTENTS.

	PAGE.
INCIDENTAL HISTORY,	7
The Morals of our City Predecessors,	49
Colonial Slavery.—Negro Plot,	70
The Primitive Indian Inhabitants of our Island,	79
The Church in the Fort,	91
The Reformed Dutch Church,	98
The Episcopal Church,	109
The French Church,	130
The Quakers,	133
The Lutheran Church,	145
The Jews,	155
The Presbyterian Church,	163
The Moravians,	187
The Baptists,	195
The Methodists,	200
The Reformed Presbyterian Church,	214
List of all the Churches in the City, alphabeti- cally arranged.	217

THE HISTORY
OF THE
CHURCHES OF NEW-YORK.

CHAPTER FIRST.

INCIDENTAL HISTORY OF THE CHURCHES,
WHILE THE CITY WAS UNDER FOREIGN
GOVERNORS.

[*The Interlocutors are, an UNCLE, and his two Nephews,
HENRY and JOHN.*]

Uncle. Well, Henry, did you make out to get a view of the ruins of the old church to-day, or was the appearance of things in Garden-street so altered by the fire, that you could hardly find your way?

Henry. Oh no, sir; we succeeded in finding the object of our search, although the great fire has indeed made astonishing changes in that part of the city, John and I, after having gone around the whole ruins left of the fire, and clambering over one continued heap of rubbish, from South to Broad streets, at last found ourselves standing before the bare and blackened walls, of what so lately was the Garden-street

Church. But, uncle, did I understand you, this morning, to say, that that was the spot where the first church ever built in New-York city stood?

John. Perhaps *you* did, Henry; but *I* understood uncle to make a distinction between the first churches built in this city. If I recollect aright, he said that the Garden-street Church was the *third* built within the precincts of the city, but the *first* one that was erected by the will and contributions of the people, independently of the government.

Uncle. You are right, John; the government, very soon after the settlement of the colony here, caused a chapel for divine worship, to be built within the walls of the fort; which you may note down as the *first* church in New-York; the second was built by Peter Stuyvesant on his farm, or "Bowery" about the year 1660; and, then, not many years after this, the people procured a license to build a church in Garden-street, which you see was the *third* in the city.

Henry. But was it called Garden-street along there in those early days?

Uncle. No. There was not much of a street there then, when the church was first built; it was merely a lane on which the church stood, which ran up back of the parsonage-garden, where the minister lived, and from this came the name, in after days, of *Garden-street*.

John. But you are not done, I hope, uncle?

Have you nothing more to tell us concerning the history of this old and venerable church? I should like to hear more too about all the early Christian churches in this city; but perhaps your time may be too precious, and can be more profitably spent in other ways.

Uncle. Oh no, my boys. Nothing can give me greater pleasure, than to hear you express the wish to learn something concerning the early introduction of Christianity and its institutions into our city; and it will be a source of high gratification to myself, as well as some improvement to you, I hope, to sit down and talk over with you the early history of our city churches. And I am glad that your interest in the subject has led you to mention it; but at the same time that I make known to you my sincere willingness to spend some portion of my time so profitably, as in conversations with you upon this interesting subject, I would remind you, beforehand, that it will require considerable patience, and will perhaps draw upon your fund of self-denial, to sit hour after hour, and perform what some people would call the drudgery of listening.

Henry. It will be no drudgery to us, sir; or at all events, a pleasant drudgery. Besides, we recollect to hear you say, sir, that nothing important or useful, especially in the line of information or knowledge, can be obtained without much labour and study.

Uncle. You are right, and with such a disposition, there is but little doubt that you will succeed in your attempts to acquire information on this subject, and gain the end you have in view: and if the same spirit follow you through life, I will venture to predict, that you will find all your undertakings, turning out to your pleasure and benefit, even to a degree far beyond anything you could anticipate. But as to the importance of the study upon which we propose to enter, I suppose that you have the same thoughts with myself, viz., that it is great, especially to the young, and those engaged as scholars in Sabbath-schools, who, as they grow up, should become acquainted with, and be able to converse intelligently about the histories of the various Christian churches in the city. There is undoubtedly great ignorance on this point, which is by no means confined to the young alone, but which may be found among people of all classes, both young and old, throughout the city; which, indeed, is not so much to be wondered at, when we consider that the great mass of inhabitants that form the yearly increase to our population, are from the surrounding country, or other cities and towns, and consequently cannot be expected to be familiar with the history of churches or buildings, which they never saw or heard of from their parents, or other ancestors. I committed to paper, the other day, a few thoughts on this subject, which you, Henry, may read.

Henry. "The remembrance of historical facts in relation to ecclesiastical institutions of our city is almost altogether confined to a few, comparatively, of our citizens, and these generally far advanced in age, and fast hastening on to the end of life's journey, who have come to the knowledge of them by their own experience, and by tradition; or else the events are recorded in books and precious manuscripts, locked up in safely-treasured libraries, seldom to be read by those who might profit by the perusal, and much less by the young, who are thus debarred from such important knowledge of earlier days. In this flourishing London of the West, the spirit of enterprise and innovation, utterly regardless of the veneration with which they used to be looked upon, with a ruthless hand, has swept away all traces of many of those venerable buildings, which were once the pride and honour of the honest and worthy colonists, who esteemed it one of their first and best of privileges to worship God, the God of their fathers, in churches of their own erection and consecration. Built by pious hands, and by the contributions of pious souls, and set apart to pious and devout purposes, they have been pulled down by men, ignorant or regardless of their history and design, as if no longer needed for use; or to make room for something of more modern style."

Henry. This puts me in mind, sir, of the

Chateaux, in France, whose antiquated walls, built in feudal times, are now demolished to make way for establishments of more modern taste and finish. But, as to churches, I had always supposed that age added to their sacredness in the eyes of the people universally, and secured the reverence and cherishing care of all.

Uncle. This is true with regard to many, but not with all. There are many, who are not only actuated by a simple desire of change and novelty, but by a deep rooted prejudice against the simplicity of former times, to destroy every vestige of what they scornfully speak of as days of Puritanism. But, if you will read on, you will find that the churches of New-York have had a harder enemy than the hand of man to deal with—one more speedy in its operations, if not more destructive in its effects—I mean the raging element of fire; which is so good a servant, but so cruel and terrible a master.

Henry. “ Thus many of the churches which stood conspicuously on our streets in the beginning of the present century, built before and after the revolutionary war, have disappeared. Nor has the spirit of innovation been alone and unassisted in this work; the raging element *fire*, as if possessed by a determination to fall in with the spirit of the times, and erase every vestige of antiquity, has wrapped in its terrific embrace many a tall and beautiful spire, and left many a fine church with naught but naked

walls to mark its identity; some of which, for many reasons, have never been rebuilt, and the congregations have located in other parts of the wide-spreading city."

Uncle. Thus you see what agents have been mainly instrumental in removing from our sight, those venerable buildings, which the early inhabitants of the city used to delight to gaze upon, as temples dedicated to the worship of the Most High, and in which they were accustomed to meet week after week, for the offering up of public prayer and praise to the true and living God. But to preserve in your minds the remembrance of the church *buildings*, will not be my only desire and object in these conversations with you; but that you may make such a record, in your minds, and on paper if you please, of the establishments and progress of the various denominations of Christians in our city, from its first settlement by the Dutch, down to the present time, as shall form an interesting history for your own review; and if committed to writing by you, might be made a useful and important present to some Sabbath-school library.

John. The proposition of committing our conversations to writing, we will willingly and joyfully accede to, uncle, provided that you give us more immediate assistance once in a while, should we need it. But to make our proposed history as complete as we can, will it not be

necessary for you, sir, to give us some short account of the discovery and first settlement of New-York city?

Uncle. It will. And I will give you the account in as few words as possible; and therefore begin by saying, what I presume you both already know, that the first discovery of the island, on which the great city of New-York now stands, was made by Henry Hudson, in the latter part of the year 1609. He was an Englishman by birth, but was then in the employ of the Dutch East India Company. The object of the Dutch, in sending out Hudson, was to discover some more direct passage to the East Indies, than by doubling the Cape of Good Hope, in order to facilitate their trade. But, by his discoveries, finding that trade could be carried on to advantage with the Indians in America, they sent out other ships; and in 1614, encouraged a company of merchants in Holland to send out ships, and to establish trading-houses among the Indians, and licensed them under the name of the "West India Company." Accordingly, this Company, in 1615, six years after the discovery by Hudson, erected their first fort and trading-house on the island where New-York now stands, and which was commonly called *Manhattan*, as the Europeans pronounced the Indian name.

Their object appears to have been that of trade entirely; as they seemed to have had at first no

intention of making permanent settlements and colonies here, as the English did at Plymouth and Jamestown. You doubtless recollect the circumstances and causes which led to the settlement of these first English colonies.

Henry. Yes, sir. Especially that of Plymouth. We know that it was for the sake of religious liberty, that the Puritan fathers of New England forsook the homes of their native land, and fled to the wilds of America. And that causes then existed in England, which made it necessary for them, either to surrender the privilege of worshipping God after their own manner, and according to the dictates of their own conscience, or to seek a home in some other land; they chose the latter. And consequently they fled to the shores of America.

Uncle. You are right. But in Holland the state of things was different. There was no necessity there to flee the country, in order to obtain the privilege of religious freedom, and therefore, the only object that the first settlers in America from that country had in view, was merely that of trading with the natives. In return for beads and glittering trinkets, the Indians could furnish them with abundance of furs and skins, valuable cargoes of which were continually shipped to Holland; as was also tobacco and copper.

John. Tobacco! uncle. Did the Indians use tobacco?

Uncle. Yes! You must know that our country is the birthplace of this weed. The Indians were undoubtedly acquainted with the use of the tobacco-plant, long before the Europeans came among them, and smoking was an Indian custom. When Hudson's ship first appeared in New-York Bay, or perhaps before he had entered the Narrows, the natives came off to him, bringing with them abundance of tobacco, and red copper pipes, which they used, and which they offered to the strangers as their best gifts. They also wore copper ornaments about their necks. But to return to our history, the whole possessions of the Dutch, which they claimed around Manhattan Island, and which extended many miles, north, south, and east, were called by them, New Netherlands, after a part of their country, in Europe. In the year 1623, another and a stronger fort was built on the lower end of Manhattan Island, and called Fort Amsterdam. This stood on a high mound, a few rods below, or south-west of the present Bowling Green; and may be considered as the commencement of the city, which took the same name as the fort, and was called New Amsterdam. From this time forward, we must look upon the settlement as a regular colony; at first under the protection of the West India Company, in Holland, who, in 1625, sent out Peter Minuit, as the first regular commander.

CHAPTER SECOND.

INCIDENTAL HISTORY—CONTINUED.

Uncle. Peter Minuit was commander from 1625 to 1629, during which time nothing occurred which would especially interest us in our researches; or which would aid us in judging of his moral or Christian principles.

Henry. But he built no church, sir?

Uncle. No. But this might have been owing altogether to the small number of inhabitants there, who could more easily and conveniently assemble for divine worship in some apartment of the fort. This they were undoubtedly in the habit of doing, considering that most of the first settlers were moral and Christian men, who had known and appreciated the value of Sabbath and sanctuary privileges in their native country, and who would be likely to hail with joy the return of any stated period, more especially the holy Sabbath, that would remind them of the home from which they were now so far removed. There was no occasion, then, for a church in Governor Minuit's time—so in Van Twiller's; but it remained for William Kieft, who arrived here as Governor in 1638, to have the honour of erecting the *first church*

for the public worship of God, ever built in New Amsterdam; or otherwise New-York.

John. We will remember his name, and note it also in our books. But, sir, will you be good enough to tell us where this first church stood?

Uncle. I think that I have mentioned before to you the chapel of the fort. This was the church built by the order of Governor Kieft, and it stood within the walls of fort Amsterdam, and was afterwards long known under the name of King's Chapel. Of its history we will speak more particularly hereafter. But from the erection of this chapel we may date the commencement of the ecclesiastical history of the city of New-York. From that time to the present, the citizens of New-York have never been without the possession of a church; and perhaps no one Sabbath has passed by without the performance of public and divine worship, by the people of some one denomination or other. And this too, you will perceive, was a Protestant Church; the people orthodox in the faith and practice of the Reformed Church in Holland, and the congregation worshipping after the manner of their Protestant fathers in Europe. The services, then, were conducted in the Dutch language altogether, which continued to be used in the Dutch Reformed churches in the city down to the year 1764, when the English language was first introduced by the Rev. Dr. Laidlie, then pastor of

the Middle Dutch Church. Of this change you will hear farther when we come to consider more particularly the history of the Dutch Church.

Henry. We should like to hear more concerning the native Indians, sir, whom the Dutch found here when they first arrived. They have all disappeared, and like the first churches of the settlers that you mentioned, no vestige of them remains to tell us what they once were, or were they once lived and flourished. But you have access to some history of them, we presume, and we would beg the privilege of gaining more information concerning this branch of the almost exterminated race of the red man.

Uncle. I am glad to hear you speak so feelingly of the red men. They were noble sons of nature—an extraordinary race—notwithstanding they were called “dogs” by the white man, and by him treated with brutish cruelty. I have many things to say to you about the aborigines of this island, the Manhattans, as they were commonly called, which I defer for the present, with the promise that before long we will devote a whole conversation exclusively to this interesting subject.

But before we proceed to the particular history of the churches separately, perhaps it will be well for us to take a general survey of the circumstances relative to Christianity, which

took place in the colony under the different governors, and the state in which the churches then were. To do this, we will be obliged to introduce more or less of the secular history of the colony; which, nevertheless, may be interesting to you. We have seen that Governor Keift had the honour of building the first church in New Amsterdam, in the year 1643. He appears to have been quite an enterprising man, and encouraged the inhabitants to build houses without the fort, and thus to extend the city; but as to his moral and religious character, we have little or no means of judging; excepting that his erecting a church for the public worship of God, argues much in his favour. But the last, and by far the most celebrated of the Dutch governors, was Peter Stuyvesant.

Henry. Oh! yes, sir, we remember the name of the brave *Petrus Stuyvesant*.

Uncle. His name is indeed worthy of remembrance. He began his administration May 27th, 1647, and governed the affairs of the colony until September, 1664, when he was obliged to surrender his power to the English; who, headed by Colonel Richard Nicolls, were too strong for him. But he was nevertheless, as you say, a brave man and a good soldier, and was unwilling to submit, for a long time. But at length, compelled by the entreaties of his own subjects, he reluctantly yielded to the English, and signed the articles of capitulation on

the 10th of September, 1664. But his surrender was made on terms very honourable to himself, and extremely favourable to the inhabitants. These articles were signed at his farm, or *Bowery*, as the Dutch name for farm was pronounced by the citizens. And that you may see that the governor was not forgetful of the blessings and privileges of religious freedom, as well as civil and personal liberty, I have copied off one or two of those articles of capitulation, which you, John, may read.

John. "All people shall still continue free denizens, and shall enjoy their lands, houses, and goods, wheresoever they are, within this county, and dispose of them as they please.

"The Dutch here, shall enjoy the liberty of their conscience in divine worship, and church discipline.

"No Dutchman here, or Dutch ship here, shall upon any occasion be pressed to serve in war against any nation whatsoever."

Uncle. You see how strictly they guarded their religious freedom; and to these articles they ever after, until the great American revolution, referred as the great charter of their liberties. Colonel Nicholls was now governor, and one of his first acts was to change the name of the city from New Amsterdam to that of New-York, in honour of the Duke of York, who held the patent right of the province.

John. But what became of Governor Stuyvesant, sir, after this?

Uncle. I was just about to tell you, that after the surrender of the city, he retired to his country seat, or Bowery, until the next year, which was 1665, when he paid a visit to Holland, his old home and native country. But returning before the close of the year, he again retired to his Bowery, and there enjoyed his estate for many years. At his death, his remains were interred in a small chapel, which he had erected upon his own lands and which stood near where the St. Mark's Church now stands, in Tenth-street, and where the tombstone, recording his name, age, death, &c., still marks the spot.

John. I recollect to have seen his tombstone there, but had no idea of there being a church so far out of town, in his day. Was this the second one, sir?

Uncle. Yes. His chapel must have been the second church ever built on Manhattan Island; and it argues much in his favour, that he was at the trouble and expense of building a church for himself and his family; which as we learn, comprised a large number of domestics. One word about his character. He was an honourable man, a good soldier, a faithful governor, and a firm Protestant; and has left a fame, which his posterity, who are still amongst us, are proud to own. With regard to his personal piety, or his *vital* religion, we are not able to know much at this late day, but must

content ourselves with hoping for the best, and judging with that Christian charity, which, as the apostle Paul declares, never faileth, but "hopeth all things."

Henry. I should like to know, sir, what clergymen were in our city so early as that, and who could have officiated in Governor Stuyvesant's chapel?

Uncle. Concerning the latter question, I may fail to satisfy your curiosity entirely; but think myself not far out of the way in supposing that the clergymen of the church of the fort might have given him frequent help, especially one of the most active of them, the Rev. Mr. Megapolensis.

John. Megapolensis! what a singular name?

Uncle. Yes, it is a singular name indeed to us, and he must have been a man of *singular* goodness too. But of this you will learn more hereafter, when we come to speak of the Dutch Church, and its ministers.

Governor Nicolls was a sagacious man, and saw the propriety of allowing the inhabitants all their ancient rights and privileges, both civil and religious, that were not incompatible with their relation to the King of England. And he not only saw, but had the good sense to acknowledge the loyalty of the Dutch inhabitants, and their firm attachment to the Protestant religion. Consequently, in most of his public acts, he manifested a deference and respect to the former

habits and customs of the colonists. Religious liberty to worship God, after the dictates of their own conscience, was what they valued most highly, and in this he was equal to their wishes. In fact this was one of the conditions of settlement in the colony, which he offered as an inducement to new planters; which one of you may read to us, as published 1664.

John. "In all territories of his Royal Highness, liberty of conscience is allowed; provided such liberty is not converted to licentiousness, or the disturbance of others in the exercise of the Protestant religion."

Uncle. Neither did Governor Nicolls forget that the people must have ministers; and to avoid all difficulties respecting the collections for their support, we find him making the following regulation, which we may denominate a prudent one, considering the state of the times then. It ran in these words:—"Every township is obliged to pay their minister, according to such agreement as they shall make with him, and no man to refuse his proportion; the minister being elected by the major part of the householders, inhabitants of the town."

Henry But, uncle, as Governor Nicolls was an Englishman, I suppose he meant this to apply to clergymen of the Established Church of England, did he not?

Uncle. No. The people could choose a minister of what denomination they pleased. The

connection of Church and State, recognized in the British Constitution, was considered as confined to England proper, and not extending to the American colonies, although some of the governors made some attempts to enforce it here. Not so with Governor Nicolls. In 1665 we find him authorizing the mayor and aldermen to raise "1,200 guilders" for the support of the *Dutch* ministers in the city. But the law of *license* was strictly adhered to by him. No clergyman could perform a marriage ceremony without a license from the Governor, or his Council. Even schoolmasters could not teach without a license. And there is a record of the sexton's of the Dutch church at Albany, applying to the Governor and Council, for the permission to bury "Lutherans and all" in his burying ground; which, of course was granted. About this time also, a Lutheran clergyman, by the name of Fabricius, being accused of disturbing the peace by preaching his peculiar sentiments, was in consequence *publicly reprimanded* by the governor. I only mention such things, as matters of fact, to show you how great a change time has wrought in the state of things since then.

John. As great a change in the feelings and habits of the people, I should think, sir, as there has been in the old buildings which you spoke of.

Uncle. You are right. But of the two, I think I should have much preferred encroach-

ments upon the former than upon the latter ; for we enjoy a fuller blaze of Christian light than they did, and consequently are able to carry out to greater perfection the doctrine, especially, of freedom of conscience, and of human and individual rights. But to return ; days of public fasting, humiliation, and prayer, were of quite frequent occurrence under almost all the governors. On particular occasions the governor would issue his *proclamation*, which was ever met by the acquiescence of the people ; and which they always manifested by closing their stores, stopping all business for the day, and attending in a body upon the public worship of God. We find frequent mention of such occasions in the records of the city ; and they never failed to be devoutly observed by the inhabitants. The Christian virtue of charity, too, was always prominent, and flourishing, among the colonists. Almshouses were erected in the city very early, and the poor were so humanely taken care of, that there were few or no beggars to be found here. This was often spoken of by strangers. There were many different sects and denominations of Christians as early as the year 1740 ; but few of them supported regular ministers. The Reformed Dutch or Independents, as they were called, and the Presbyterians, were considered the richest, and were the most numerous. The governors, for the most part, favoured the Episcopal form of worship, but this was not the case with all exclusively.

CHAPTER THIRD.

INCIDENTAL HISTORY—CONTINUED.

John. Were all the governors Protestants, uncle?

Uncle. Yes, with one or two exceptions, they were. Sir Thomas Dongan, however, who succeeded Sir Edmund Andross as governor, was a professed Papist, though he was a man of such integrity and moderation, that he has always been classed among the best of governors. He was the first governor that suffered the people to have a "General Assembly" in the province; to which they might send representatives of their own election, who could have a voice in all the proceedings of the government. In the same year of his arrival here, the assembly of representatives which he had allowed to the people, and which, together with himself, constituted the government, passed an act concerning marriages, as follows: which may not be uninteresting to you, as showing what once obtained here as the law of the land, though it has long since been abrogated. "Banns of marriages to be published in the church, on the Lord's day; or when there is no church, they are to be advertised on the door

of the house of the constable of the town, where the parties reside; or else a license to be procured from the governor."

Unlike his popish master across the waters, King James II., Governor Dongan appears to have been as little bigoted in religion as he was tyrannical in politics. In the same year mentioned above, he seems to have acquiesced cordially in another act of the Assembly, relating to the institutions of Christianity, a part of which runs as follows: "All persons professing faith in God by Jesus Christ, to have free and full liberty, unmolested, to exercise the mode of worship agreeable to them, provided they do not disturb the good elsewhere." This shows him either to have been no bigot in his own religion, or that no opportunity for the avowal of his real principles, was given him, by the constancy of the people in their's. From his refusing to obey the command of his popish monarch, for the encouragement of the French Jesuits among the Indians, as well as from his uniform conduct during his continuance in the province, charity and the love of truth would lead us to avow the former opinion.

Henry. I suppose there must have been some Roman Catholics in the colony at this time, sir.

Uncle. Yes; their first settlement here, however, was made while Sir Thomas Dongan was Governor of the Province. James II., then King

of England, whom you have already seen was a Papist, and whom some historians have called the "Priest-ridden Prince," naturally enough encouraged settlers of his own faith and persuasion. At this time too, many of the king's servants in the colony openly acknowledged themselves to be Papists; which gave great and serious alarm to the old inhabitants, who were particularly averse to anything like an approximation to Popery, and enthusiastically attached to Protestantism. The collector of the revenues and several of the principal officers were among the number that openly avouched the religious tenets of the king; and a teacher in a newly-established Latin school being strongly suspected of Jesuitism, the apprehensions of the people were very much increased. By these and many other circumstances, a general dissatisfaction arose among the people, which carried them to a high pitch of excitement. And daily expecting to hear of the accession of a new Protestant sovereign to the throne of England, some of them, led on by a man named Leisler, forcibly wrested the government from the hands of the Lieut. Governor, whom Sir Thomas Dongan had left in charge. In Leisler's public declaration to the people of his intentions, and the reasons of his apparent *revolt*, he says that what he did was for "the protection and preservation of the Protestant religion."

John. He must have been a zealous Protestant, as well as a firm patriot; was he not, uncle?

Uncle. That he was zealous in both of these characters, there can be no doubt; but it might have been better for himself, as well as for the cause which he so openly espoused, had he moderated his zeal a little, and delayed his operations for a few days at least; for he had no sooner dispossessed the Lieut. Governor of his authority, than the important news arrived, that "William and Mary" were actually on the throne, as Protestant sovereigns. This change, while it ultimately proved the ruin of Leisler, totally delivered the inhabitants from all their fear of Popery, and frightful apprehensions of Romish influence in the colony. And when the new sovereigns were officially proclaimed, and publicly acknowledged by the colonists, a "public and solemn thanksgiving to Almighty God" was made; and a day set apart for the purpose by the people. An ordinance made and proclaimed in the Province, about this time, may give you some idea of the estimation in which our forefathers here held the Christian institution of the Sabbath. It bears date of the year 1683, and is in these words, as found in the records of the city, which you, Henry, may read to us.

Henry. "Ordered, that no youths, maydes, or other persons may meet together on the Lord's day, for sport or play, under a fine of one shilling for each offence; and that no public houses may keep open, or give entertainment on that day, except to strangers, under a fine of ten shillings."

82

Uncle. There was a similar law passed a few years previous to this, in 1670, while Col. Francis Lovelace was governor, by which a fine of "twenty guilders" was imposed for each offence of Sabbath breaking. It is from such evidences as these, which we find scattered up and down on the pages of their records, that we judge of the Christian character of our Dutch progenitors, and early predecessors in the city, who lived so near the times of the Reformation as to have partaken much of its spirit; and who seem to have appreciated in some degree, at least, the truth of that inspired sentiment, that righteousness alone exalteth a nation, but sin is a reproach to any people.

But to return to our history. With the accession of new monarchs to the throne of England, the people had all their grounds for the fear of papal influence removed. But, as you will see, they could not congratulate themselves much upon the change, in the colony, when they found themselves under the dominion of Col. Benjamin Fletcher, who arrived here as Governor in 1692.

John. Why; was he not a good Protestant, sir?

Uncle. O yes, he was a Protestant, good and true, as far as this part of his creed went; but all his actions were influenced by, and tinged with his excessive bigotry in favour of the established Church of England. At first he pos-

sessed a good share of popularity, but this extreme devotedness to the Episcopal form of worship and church government, exhibiting itself on every occasion, finally rendered him so odious that he became quite intolerable to the old inhabitants. As the Dutch inhabitants formed the great majority in the province, almost all the governors had practised the encouraging of English preachers and schoolmasters in the colony, as good policy. Among the foremost in this project was Governor Fletcher. We find him, accordingly, on his first arrival, recommending this matter to the assembly; who, from their firm attachment to the Dutch language, and their devotedness to the forms of the Church of Holland, the practice of which you will remember, was secured to them by one of the articles of the surrender in 1664, were extremely averse to his proposals. This opposition on the part of the House of Assembly, called forth a warm rebuke from the Governor, in his speech at the close of the session; which has been handed down to us, and which John, for our information, may read.

John. "Gentlemen: the first thing that I recommended to you at our last meeting, was to provide for a ministry, and nothing is done in it. There are none of you but what are big with the privileges of Englishmen and Magna Charta, which is your right; and the same law doth provide for the religion of the Church of

England, against Sabbath-breaking and all other profanity; but as you have postponed the subject this session, I hope you will begin with it the next meeting, and do somewhat towards it effectually."

Uncle. As might be expected, the old inhabitants were not very prompt in complying with all his requisitions in regard to ecclesiastical affairs. He wished to establish a ministry of the Church of England in the colony by law, and to make an annual tax upon the people for its support.—This would have been introducing what, Henry?

Henry. Something like the church system in England, I suppose, Sir.

Uncle. Yes; it would undoubtedly have led to that ultimately, had the Governor been allowed to have his own way in the matter. And to anything that savoured of such an end, the people, of course, were very bitterly opposed. They were sincere lovers of the Dutch Church; and remembered, too, the right that was conceded to them at the time of the surrender, to worship God in their own way, and according to the dictates of their own consciences. But the sectarian zeal of the Governor was not to be abated by any opposition. Accordingly we find him, at the next meeting of the Assembly, addressing them in the following words: "I recommended to the former Assembly the settling of an able ministry, that the worship of God

may be observed among us, for I find that great and first duty very much neglected. Let us not forget that there is a God who made us, and who will protect us if we serve him. This has been always the first thing I have recommended to you, yet the last in your consideration. I hope you are all satisfied of the great necessity and duty that lies upon you to do this, as you expect His blessing upon your labours."

Henry. Certainly, he must have been a good man, sir.

Uncle. I am pleased to see you so willing to extend the hand of Christian charity to your neighbour. But you will have to learn, my boy, as you journey on through the world, this important lesson, that there is a great and radical difference, in the conduct of men, between *precept* and *practice*; much more between true piety and the semblance of it. The words of this bigoted sectarist were fair and good, but we are constrained to say, that he exhibited no corresponding actions. He cast severe reflections upon the existing and prevailing mode of worship among the people, and wished to establish an "able ministry;" by which you must understand, a ministry of the Church of England. And what was more material, he wished to have the power of settling clergymen over the several churches left with himself alone. Both of which requisitions the Assembly of course refused to grant; yet, nevertheless, finally passed

an act to establish a permanent and regular ministry in the colony, not to be of any particular or favourite denomination, and to provide for its support.

John. Then one of Governor Fletcher's crimes was that of being an ardent supporter of the Church of England in the colony?

Uncle. Not at all, John. By a mistake on this point, you would do as much injury to the one party as you imagine to be suffered by the other. His ardency as an Episcopalian would not have been at all obnoxious to the people, had it not merged into bigotry. Had he come to them in the kind conciliatory spirit of the gospel, that spirit of Christian charity, forbearance, and brotherly love, which they were so willing at first to exercise towards him, no rupture would have been experienced between them. But as it was, an hierarchy was his sole object. And he was violently enraged, when he found that the power of inducting any incumbent he pleased into the parochial duties, was not granted to him by the Assembly; and declared to them that he had power from the King and Queen to depose or suspend any minister he pleased; that whilst he staid in the government, he should take care that neither heresy, sedition, schism, or rebellion be preached, nor vice or profanity encouraged; and that he should endeavour to lead a virtuous and

pious life amongst them, and to give them a good example. His boastings with regard to his own private character would have been passed by entirely, or lightly answered by the people, had they been but true. But when they saw, and experienced too, the violence of his temper, the extreme rudeness of his manner towards themselves, and his excessive avarice, and eagerness for acquiring wealth, with all possible extension of their Christian charity, they could not avoid the conclusion, that his apparent zeal for the welfare of religion, was nothing more than a bigoted partiality to the English Church, aided by a strong desire to increase his own personal wealth, by the extension of his individual influence. The worst feature in his hierarchical proceedings, was his direct intention to introduce, by his own example, the papal custom of *selling benefices*, as practised in England and elsewhere.

Henry. But, sir, did not the Assembly virtually side with him, by passing their act for the support of a permanent ministry?

Uncle. Not at all. This act by no means favoured the Episcopal church exclusively. This was an error into which many others besides the Governor fell. And to refute this opinion of exclusive right being granted to one church, which, indeed, prevailed pretty generally at first among the people, a petition upon the subject was sent from five of the church-wardens

and vestrymen of the city, to the Assembly, which met in April, 1695, praying to have the decision of the Assembly on the point in dispute, which* was finally given in the following words, which John may read; by which we shall see, as I told you before, that the Assemblymen, unlike their Governor, were not influenced by sectarianism.

John. "Ordered, that the vestrymen have power to call a *dissenting Protestant minister*; and that he is to be paid and maintained as the law directs." But Governor Fletcher's zeal was the means of some good, was it not, sir?

Uncle. Yes, there you are right, John. We will not withhold from him his due on this point. His exertions occasioned the building of the *first Episcopal church* in the city of New-York. This, you will doubtless remember, was what we now call the Trinity Church, built in 1696, on the same site which it now occupies, at the head of Wall-street, in Broadway; and whose lofty spire has stood for so many years, towering to the skies. But its particular history we will consider hereafter.

CHAPTER FOURTH.

INCIDENTAL HISTORY—CONTINUED.

John. But the people were not long harassed by the presence of their tyrannical governor, I hope, sir.

Uncle. No. Governor Fletcher remained, to oppress them, only two or three years after his violent attack upon their religious liberties. In 1695, they had the pleasure of seeing him bid a final adieu to the post of honour which he had held in the colony, and of welcoming in his stead, Richard, earl of Bellamont, who arrived in 1697. The name of this governor I mention to you, only on account of a memorable law passed by the Assembly during his administration; and one at which you would doubtless be unable to conceal your unmingled astonishment, were you to remain ignorant of the circumstances which led to its passage. It was a law with no less an import than the *hanging of every popish priest that came voluntarily into the colony.* I wish you to note the date of its passage, which was the year 1700.

Henry. We will remember it, sir, it was just one hundred and thirty-eight years ago, I think. But it is quite startling to me, who never dreamed of such a law before.

Uncle. Such a law, made by the highest authority of the land, would be astounding indeed to us, who live in a day when the turrets and spires of Roman Catholic chapels and cathedrals are seen on every side, mingled with those of Protestant churches of every denomination; and who are daily accustomed to see Papist and Protestant, irrespectively of creed, associated in the common business and walks of life, and living happily together, under the same flag, as the ensign of their political union. But all this wonder is removed when we carry back our researches to the time of its enactment, and examine the circumstances of the colony, which called for such, apparently so harsh, a legislation. You must picture to yourselves, boys, the existence, in this then western wilderness, of two great rival powers, the French and the English, ever, and violently, contending for the supremacy. The former possessing a strong foothold in the north, or the Canadas, and the latter planting her colonies all over the more southern portions of the country, now known as the New England and Middle states. You must also keep in your memory, the existence of large and powerful tribes of tractable, yet ferocious Indians, on the borders of these provinces, who were extremely susceptible of European influence to bias them one way or the other; and in whose power lay the question of the existence and perpetuity of those set-

tlements that had gone out as pioneers into the wilderness—which could be exterminated at a blow by those red sons of the forest—savages who could prove such good and faithful *allies*, but such terrible and insatiable *enemies*.—You must then cast your glance up to the northern portions of the province of New-York, and the borders of Canada, and see those hordes of popish priests, and jesuitical emissaries of the pope, sent by the French, wending their way through the trackless forest to the wigwams of the unsuspecting Indians, and laden with a supply of “fire-water” for their introductory epistle, and with an abundance of arms and ammunition, as vouchers of their sincerity, engaging them to carry their hostile expeditions south, and to take up the tomahawk and scalping knife against the English settlers wherever they could be found unprotected; encouraging them to break up English settlements, sparing neither age nor sex among their victims, but burning their houses with fire, and involving them in one general overwhelming ruin. All this you must consider, and the wonder vanishes. Is it not so?

Henry. It is, uncle. But then you would have us consider this as a political, rather than a religious movement, on the part of Lord Bellamont and the Assembly?

Uncle. Yes, I would so; considering it merely in the light of a legislative act. But it is not

at all likely that the Governor and the Assembly, in legislating against the priests as their political enemies and treacherous foes, lost sight of the hideousness of that system, as a *religion*, which could foster such merciless agents of barbarity, and smile upon such horrid and cold-blooded cruelties. Indeed, as you will see by referring to the history of your state, it was many long years after this before the members of the Assembly could bring themselves to relax their rigour against the disciples of the pope, and blot from their memories those dreadful scenes that had been acted on our northern borders, under their supervision.

John. We will admit this act of the Assembly of 1700 to a prominent place in our ecclesiastical record, sir, notwithstanding you have pronounced it to have been mainly a political movement. And what else, sir, shall we record of Lord Bellamont's government?

Uncle. I have nothing more that would especially interest you, to say concerning him; but I will mention to you, and wish you to remember, the name of his successor, Lord Cornbury. The name of this man, we will have frequent occasion to use in speaking of the origin and establishment of Presbyterianism in this city, as he formed quite a conspicuous figure in the history of that church. Therefore I would have you remember also the date of his dominion in the province, which was from 1702 to 1708.

Henry. We have it, sir. But, was he a great friend to the Presbyterians?

Uncle. Oh, no. He was a great and bitter enemy. And an avowed and open enemy not only to this, but to every other denomination in the colony, the Episcopalian excepted. And to this latter also, as to its real interest and final prosperity, the event proved him to be, instead of a friend, a virtual and effective enemy. For such was his bigotry as a sectarist, and his anti-christian severity, and, oftentimes, excessive cruelty, which he exhibited towards those of other denominations, that the church which he cherished finally came to be regarded as an enemy to the liberties of the people; which stain required the total reorganization of the church, after the revolution, to wipe away.

John. What were some of his cruelties, sir?

Uncle. There is a long list of them, I assure you, as you will find when we come to discuss the subject of his conduct towards the Presbyterians; but at present I will mention only a few, as showing you many of the difficulties which rose up as impediments in the pathway of our forefathers, and with which they had to struggle long and earnestly in securing to themselves, and to their children after them, the blessed privileges of Christian liberty and religious toleration. The Presbyterians were not alone the subjects of Lord Cornbury's violent and bitter disposition. Against all non-Episco-

pallians, who were called by the general, but inappropriate, name of *dissenters*, were the shafts of his unchristianlike severity directed. All denominations, therefore, were alike fearful of his religious rage, and experienced, more or less, the effects of his animosity. He even carried his highhanded measures so far, as to frequently dispute the right of the *Dutch* to call and settle ministers over their own churches; and this directly in the face of the privileges granted to them by the articles of the surrender. And he required also, in all cases, a license from himself before a *schoolmaster* could be procured by the people!

Henry. Is it possible! I can scarcely believe these things to have taken place in New-York, uncle. But what a happy circumstance it was, that good old Governor Stuyvesant procured those stipulations for the "liberty of their consciences in divine worship and church discipline," when he surrendered the city to the English.

Uncle. It was indeed a happy, and what some would call a fortunate circumstance. But let us consider it not only thus, but as a highly providential event, that he was enabled, by the condition in which the English found him, to require of his victor the agreement to articles so favourable to himself and subjects. And for these, the Dutch inhabitants of New-York had reason to bless the name of their valorous governor to

their latest day. That article especially, relating to their religious liberties, part of which you quoted, Henry, was a "magna charta" to them, to which they looked, at all times, as the source and defence of their liberties. This sheltered them from the imposition of a tyrannical ecclesiastical establishment, and was the motto of the standard around which they rallied for protection. The virtue of these capitulatory articles the monarchs of England fully understood, and they, therefore, never assumed such inconsistency of character and tyranny in action, as, against justice, to force the practice of the forms and modes of the English Church upon the inhabitants of the province of New-York. But you may rest assured, that to this intent, they did as much as they could, consistently with their relations to the colonists. They sent out clergymen of the English Church, to officiate wherever they could, among the people; gave licenses for teaching in the colony, to members of the English Church, and gave great inducement to the several governors to be zealous in the work of making proselytes. This was their common practice. But to Lord Cornbury, special instructions were given, requiring him to "give all countenance and encouragement to the exercise of the ecclesiastical jurisdiction of the Bishop of London, as far as conveniently might be, in the province:—that no schoolmaster be henceforward permitted to

come from this kingdom, and to keep school in that our said province, without the license of the said Lord Bishop of London, &c."

John. The Bishop of London, uncle? What had he to do with the colonies?

Uncle. Well asked, John. It would have been better had you been here a hundred and thirty years ago to ask Lord Cornbury that question. He would have confined you in prison, or set you as a gazing stock in the pillory, it is likely; but that would not have vilified your sagacity. Lord Cornbury probably never had that question whispered in his ear.—But had he stopped a moment himself to consider it, there were doubtless those in the colony, at that day, who could have told him, that, though the Bishop of London is "My Lord" in England, and enjoys princely power, yet the bounds of his jurisdiction, rightfully and constitutionally end with those of South Britain. But to answer your question more directly; the Bishop of London appears to have had much to do with the province. He considered the colony as a part of his diocese; and held a supervisory care over all the Episcopal clergymen that came into it; whom he considered as nothing more than missionaries, subject to his control.

Henry. Missionaries, sir, as long ago as that?

Uncle. Oh yes, and much to their praise, a *Missionary Society*, too. At the time of which we are speaking, there was a "society for the propa-

gation of the gospel in foreign parts" existing in England, engaged continually in sending out missionaries among the Indians, and all through the province; some of whom were eminent for their piety, and devotion to the welfare of the Indians: among whom Mr. Barclay, so long a missionary to the Mohawks, and afterwards rector of Trinity Church, shines conspicuously. In 1736, this society had sixteen missionaries in the province of New-York; and in 1750, they had fifty-nine missionaries settled as rectors or otherwise, scattered throughout the different colonies. It was undoubtedly proper that these missionaries should have been somewhat under his direction and care, and subject, in some degree, to his control; but otherwise his powers as a Diocesan could not, justly, have extended to the province. But *justice* was what his devoted servant, Lord Cornbury, never seems to have devoted a thought to; or if it ever appeared in his actions, it came in as an exception, while *injustice* was the rule. His conduct not only set the religious community against him, but greatly increased the number of his political enemies. So much did the knowledge of his malign disposition towards the "dissenters" awaken the jealousy of the people, in regard to his civil government, that his every act underwent the closest scrutiny. And it being impossible for him to make the smallest digression unnoticed, his lordship daily

lost favour in the eyes of the people. They appealed to the Assembly; and the Assembly were all against the governor. Petitions from all quarters were sent to England for his removal, and finally this oppressive, hard-hearted governor, was deposed.

John. I hope, sir, that the people had a better governor in his successor.

Uncle. Here your hope may be realized, John. We will have no more such bigoted governors to deal with, in our conversations on this part of the history. Almost all his successors were mild and worthy men; but as we shall have occasion to speak of them again, in connection with the early history of several of the churches in the city, we will pass them over for the present, and mention only one or two. One of these is Governor Cosby, who was here in 1733; unlike Lord Cornbury, he appears to have been lenient in his treatment of the non-Episcopalians. It appears that he had granted a charter of incorporation to a church in Schenectady, by which their privileges were very materially increased. Upon the occasion of their presenting him thanks for the charter, he, in return, addressed them in these words, which we may use as somewhat of a test of his spirit, and which you, John, may read from this New York Gazette, of 1734.

John. "Gentlemen; I shall always think myself happy when I have an opportunity to

forward so good a work as encouraging of piety and religion in this province; and I shall upon all occasions, be ready to promote whatsoever may tend to the good of His Majesty's subjects under my government."

Uncle. The other one I wish to mention is Governor Clarke; who was in the province, you will recollect, during the time of the famous "Negro Plot," of which, as it forms quite a chapter in our history, I will converse with you more fully hereafter. It is for another reason that I mention him now. In looking over the N. Y. Gazette of 1736, the only public paper then printed in the city, you will find Governor Clarke's proclamation, specifying instructions received by him from England in regard to certain forms of prayer for the royal family, in which he was required to have the same "published in the several parish churches, and other places of divine worship within the said province." This might, at first sight, appear like a reviving of the old spirit of intolerance, so conspicuous under Fletcher's and Cornbury's administrations. But we must, I think, put a milder construction upon it, and view it in the light rather of a *state* than a *church* movement. The attempt to settle an ecclesiastical establishment in the colony had failed as often as tried; and the Dutch churches were now secure in the enjoyment of their charters of incorporation. This, too, was vir-

tually acknowledged in the proclamation. Therefore I would rather have you consider the Queen Regent as looking upon the colonists as *subjects* merely, and she their sovereign, issuing this edict as she would any other for the welfare of the royal family; as applicable to all, indiscriminately, without any regard to sect or creed. A more rigid construction of such an edict on this subject, would encloud us with inconsistencies and confusion.

This will end our conversation, boys, for to day. When we meet again, we will talk over, more leisurely, the habits, customs, and morals of our city predecessors.

CHAPTER FIFTH.

THE MORALS OF OUR CITY PREDECESSORS.

John. Well, uncle, I believe you promised us, when we met again, something concerning the customs, morals, and especially the religious character of the old inhabitants of the city and province. Did you not, sir?

Uncle. Yes. I did so. I have not forgotten my promise; and I think it will be an interesting exercise for us, to discuss somewhat at large,

the morals of the citizens generally, before we proceed to the particular history of the churches. This, though it may sometimes require a slight exercise of our patience, will yet richly repay us for all our attention; as it is of the first importance that we should form some accurate notions of the state of morals, and religious feelings, among those whose secular history, as being the founders and supporters of our goodly city, is so highly interesting to us. We wish to know what sense to apply to the term, when we hear them spoken of as our "Christian ancestors," or "our pious forefathers." These points, you will find have been slightly touched by some of the historians of the state. But what I wish to discuss with you now, we will glean directly from such old manuscripts and preserved newspapers of the day, as we can find; which are the purest sources of such information, and from whose subject-matter, unshackled by the judgments of others, we can draw our own inferences, and make our own final conclusions. Here, as you see, is the regular file of a newspaper, dating back as far as the year 1730; which, as it is still printed, has been published in this city, under the name of the "New-York Gazette," for more than a hundred years. In this, therefore, we will search for our information.

Henry. But was it a religious newspaper, sir?

Uncle. No; not as we understand that term; that is, exclusively religious; for, then, the people knew of no such distinction between the papers. It was merely a public print for the circulation of foreign and domestic news in the province; but, I am happy to say, it generally bore a decidedly religious character. For, then, although there was for a long while but this one paper in the province, and it published only weekly, yet there never was such a rage for commercial and political news as to require the exclusion of religious topics from its columns, to which a large part of the paper was frequently devoted. This might have been owing in some degree, though by no means in all, to the smallness of the place, and the extremely diminutive commercial operations of the colonists, compared with those of the present day.

John. The shipping business from this port was not very extensive then, I presume.

Uncle. You are perfectly safe in such a supposition, John: as you will easily perceive by noticing this paper of 1731, which has in it but one advertisement of a packet vessel, and that a mere sloop, bound for Boston. Little more than a hundred years ago, the arrival of a sloop or a periauger from the eastward, or from Albany, was an event that never failed to excite due notice from the people; while the appearance of a merchant ship, or a man of war, standing up the bay, was quite an era in the day-history of

the metropolis. Where now you can see well-built wharves, surrounded by an almost endless forest of ship-masts, there was then little else than an irregular, winding shore, with here and there, perhaps, made fast to a stake or drawn up high on the sand, a small fishing-smack, or a tottling shallop. The day of steamboats and railroads had not yet arrived. The period of such improvements in every department of the arts and sciences as we now see and enjoy, was to them far away in the unknown future. Every thing moved at a slower rate than at present. What we are accustomed to call a "trip" to Albany, and perform in a few hours, they used to denominate a "voyage" which frequently took them almost as many days. In short, the change which the lapse of time has wrought, is conspicuous in every thing about our growing city; except in the winds and the tides, which now blow upon it with the same velocity, and wash the shores of our island with the same regularity as before. But to return from our digression. If our researches tend to establish the religious character of the public papers, we shall advance not a little in our knowledge of the religious character of the people who sustained them. This mode of inference we will consider as a safe one, until we see the purse of an oppressive government sustaining that from which the *people* have withdrawn their support.

Before such a crisis, this test of the public

morals is a good one. And when we find, in the public business papers of the day, whole columns devoted to religious subjects, essays on doctrinal points in theology, exhortations to practical piety or eulogiums on the Christian scheme; when we see conspicuous notices of the preaching enjoyed on the Lord's day in the churches, comments on the sermon, and frequent quotations of the texts in full; reflections upon the state of the public affairs in the province, applying the words of inspiration suitable to the occasions, for the instruction, reproof and admonition of the people; frequent acknowledgements of dependence upon God, as the Supreme Ruler of the universe, for every blessing, civil, religious and social; we may justly conclude that such were acceptable to the readers, and found favour with the community at large. These happy features which our public prints display so little of in these days of greater *refinement*, were quite prominent then, when our forefathers were not too wise to read from their weekly paper, as well as from the everlasting book of nature continually spread open before them, and acknowledge too, that "Thou God rulest." If any raging fire which threatened destruction to life or property, was suddenly arrested in its desolating course by the exertions of the surrounding inhabitants, it was publicly attributed to the "blessing," "mercy," or "providence" of God attending their labours.

Were any wasting pestilence or other threatening evils, by any means whatever averted from the city, or from families; or a drowning man rescued by the timely assistance of his neighbours; the public papers would record, that "By a good Providence," or "under God," such and such means were successful. Or, were the colonists enlisted in a war with their insatiable enemies on the north, the French and the Indians, and their valour suddenly crowned their arms with success; in the people's paper you would read, "The great Director of human affairs, and Preserver of mankind," hath smiled upon our struggle, and given us a victory over our barbarous foes. Such as these are what I mean when I speak of the evidences of the religious character of the public papers. Nor are they few or scarce. You will find them scattered throughout almost every number of these early prints; affording us good consolation on the question of the state of religious feelings in the community then.

Henry. But, sir, the subjects might have gotten this custom from their king, who always in such state proclaimed himself to be, "*By the Grace of God, King of Great Britain, France, and Ireland,*" &c.

Uncle. True, this *might* have been the case. But if so, we have full reason to believe that they so far improved upon the example, as to drop the form upon occasions when their feel-

ings were not an echo to the spirit of the words. But let the precedent have been what it might, the simple fact is all that I would press upon your attention. The same happy feature also we find in the character of the public documents of most of the governors, such as their messages to the assembly, proclamations to the people, &c., in which they acknowledge, in form and appearance at least, the hand of an overruling Providence, and the manifold blessings consequent upon it as purchased for us through the merits of Jesus Christ, the Saviour, even in relation to events of minor national importance. Their weekly prints, for "dailies" belong to a much later date, teem with evidences of the orthodoxy of the people in the faith and practice of the reformed Protestant churches.

These, as if in obedience to the will of the people, were considered always open as a medium for the circulation of religious as well as commercial and political news. The state of the churches form a source of much observation, and you will find frequent notices concerning them.

John. Notices of the clergymen, too, I suppose.

Uncle. Yes, and of their preaching. Especially the leaders of any particular sect, or general reformers in religion, were mentioned. And of these latter, Whitfield, in particular, was the subject of much remark. Of him we find

frequent and favourable notices in the New-York papers.

Henry. Oh, sir, he was a man of such celebrity, that it was impossible for him to be passed over in forgetfulness. His fame was spread abroad throughout all the colonies, and endless crowds of listeners wherever he went, well attested the fact of his popularity; did they not, sir?

Uncle. Yes, to a great degree your remarks are true; and I am sorry to cast the least shade upon the brightness of your retrospect. But necessity would have you remember, that the lapse of time has not worn away the truth of the assertion, "a prophet is not without honour, save in his own country, and among his own kin"—which is as true and applicable to the present as to the day of our Saviour's utterance of it.

When a prophet is in our midst, we are apt to disparage his abilities, and to under-rate his claims upon our attention and obedience, and to judge him with harsh judgment, and to "stone him to death;" but when he is gone, and the clods of the valley cover him, and two or three generations intervene, the character of his labours begin to assume its proper place in the affections of his successors; and his popularity too, if I may so speak, increases, and they begin to appreciate the worth of such a

man, and to "build the tomb of the prophet." So it was in some measure with the great Whitfield. You have heard so much of his greatness and popularity, that no wonder you were ignorant of the fact that for a long time he appeared as one man struggling against a mighty phalanx of enemies. He was surrounded with enemies, and of these there were not a *few* who would have wrested from him, even the last refuge of an unfortunate man, his *honesty*.

Henry. George Whitfield had such bitter enemies! I hope not in New-York, sir.

Uncle. It was in reference to this point alone, that I mention his name to you at all; only as he is connected with the ecclesiastical history of the city. Besides the ordinary modes, we have one other sure way of judging concerning his reception here; that is, by the tone of the public papers of the day. And we will find our examination on this point to be encouraging, and strongly in favour of your expressed hope, Henry. We know that his enemies brought heavy accusations against him, but we know also that they were unjust, malicious, and altogether unfounded in truth. Many false reports, and some printed articles, highly injurious to his character, had been widely circulated in the different parts of the country, and did him much mischief. But of the public opinion concerning Mr. Whitfield, in New-York, I think we can arrive at more satisfactory conclusions.

And with this view I have copied from the New-York Post Boy (which was the same as the New-York Gazette) of April, 1746, which had quite an extensive circulation in the surrounding country, the following extract; which undoubtedly did much to remove lingering prejudices among the people, and thus to help on that great cause of righteousness, for the advancement of which all Whitfield's toils and labours were endured, and all his strength and life spent. You may read it, John.

John. "Mr. Whitfield's excellent parts, fine elocution, and masterly address; his admirable talent of opening the Scriptures, and enforcing the most weighty subjects upon the conscience; his polite and serious behaviour; his unaffected and superior piety; his prudence, humility, and catholic spirit, are things which must silence and disarm prejudice itself. By these qualifications of the *orator*, the *divine*, and the *Christian*, he has not only fixed himself deeper in the affections of his former friends, but greatly increased the number wherever he has preached; and made his way into the hearts of several who, till this visit, had said all the severe things against him that enmity itself seemed capable of."

Uncle. This paper noticed also, from one to another, the place of his preaching—his arrival in the city—his departure from it, destination, &c.

John. But I should like very much to know,

sir, whereabouts in this city, the great Whitfield used to preach. I think I should gaze with interest upon the spot, after what I have heard. I suppose he must sometimes have resorted to the streets and fields?

Uncle. He did in many instances. We find very frequent mention made of his preaching in the open fields in the neighbouring country around. The old City Exchange, which stood at the foot of Broad-street, near Water-street, and which was built on large arches, was a favourite place for itinerant preachers. Here Whitfield might probably at times have held forth. But as to other places, we have more certain knowledge than probabilities. During his first visit to New-York, say from 1745 to 1660, he generally preached in the Presbyterian Church in Wall-street, which was then the only Presbyterian Church in the city. And afterwards, a few years before his death, he was heard to preach in the Brick Church, in Beekman-street; which was, then, familiarly called the "Brick Meeting," and in common parlance, said to be "in the fields;" so little was the city extended in 1767.

Henry. I shall gaze upon the Brick Church, with more pleasure and reverence than formerly, when I recollect that within those walls the great Whitfield preached. But you spoke of his death, sir. Will you tell us when that event happened?

Uncle. I think it was in the year 1770. He died and was buried at Newburyport, Mass. The particulars of this event you can read in his memoirs. I have an anecdote concerning this great and good man to tell you, which took its rise in this city; but which I will reserve until we meet again.

CHAPTER SIXTH.

MORALS OF OUR CITY PREDECESSORS—CONTINUED.

Henry. Now, sir, we are ready for the promised anecdote.

Uncle. Well, you shall have it. And I relate the circumstance to you as nothing new or strange, nor as untold before, but as deriving its special interest to us, merely from the fact of its having taken place in this city.

It was on the occasion of his preaching before the seamen of the city; and the introduction of the following bold apostrophe into his sermon, was the circumstance I alluded to:—
“Well, my boys, we have a cloudless sky, and are making fine headway over a smooth sea,

before a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! Don't you hear the distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! What next?" The unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose, and with united voices exclaimed, "Take to the long-boat!"

How such an opportunity of impressing divine truth upon the mind of his hearers was in this case improved by him, is not for me to say; but enough so, undoubtedly, to show such opportunities were sufficiently valued by him who had sufficient abilities to produce them. Mr. Whitfield's preaching was very effectual in this city, as well as elsewhere, in the conversion of multitudes to the cause of Christ, the Redeemer. So blessed were his labours here, that it was found necessary immediately to enlarge the Presbyterian Church in Wall-street, by the erection of galleries in it; and a year or two after, they were again obliged to enlarge it nearly one third, to accommodate the stated worshippers.

John. But were the governors favourably disposed towards Mr. Whitfield, sir?

Uncle. To this we will not seek a direct and positive answer. But there is little hazard in supposing that they gave him no very great encouragement; although, being a regular priest in the established Church of England, they could not well restrain him, as they might possibly have done, or attempted to do so, had he appeared here without the canonical robes. We find them generally to have been strictly sectarian, and sometimes bigoted in their attachment to the Church of England; wherein, you know, Whitfield differed very materially from them. He was no sectarist; he knew no church but Christ's; no standard of doctrine but the Bible; no banner but of the cross. And when he preached to the listening multitudes that followed him in New York city, and elsewhere, he preached to them, not as an *Episcopalian*, but as a *Christian* merely, carrying the messages of his great Master with faithfulness to his guilty fellow-mortals, without regard to name or sect. This feature in his preaching was well illustrated on one occasion, by himself, which has come down to us as a matter of history. Do you remember the anecdote I refer to, Henry?

John. I should like very much to hear it, sir.

Henry. I think it was this. When Mr. Whitfield was one day preaching in Market-street, Philadelphia, from the balcony of the Court-house, he cried out, "Father Abraham,

who have you in heaven? any Episcopalians?" "No!" "any Presbyterians? any Baptists?" "No!" "Have you any Methodists, Seceders, or Independents there?" "No! No!" "Why, who have you there?" "We don't know those names here, All that are here are Christians—believers in Christ—men who have overcome by the blood of the Lamb, and the word of his testimony." "O, is this the case? then God help me. God help us all to forget party names, and to become Christians, indeed and in truth."

Uncle. It would be well for the world, were all professing Christians, in this respect, his disciples. And it might have been better for our city, perhaps, had the governors generally been more friendly to all evangelical sects, without distinction. But this is leading us away; our business is with facts, and not with surmises of what might, or would have been the state of the churches here, had the circumstances been different. What we should do, is, to mark with attention the course pursued by our predecessors, and in imitating them, avoid only their faults.

John. But we should be glad to see that the governors generally seemed to take so great an interest in the success and prosperity of the "English Church," and, through its instrumentality, the success of religion and morality in the city and the province.

Uncle. We should. And they gave the best evidence of their interest in the matter, and the best encouragement to the people for erecting churches that they could give; viz. their personal attendance upon occasions of the dedication of churches to the service of the triune God. We find frequent notices of the governors' attendance, with their families, upon such occasions. This was customarily practiced by them. But their care, however, was not always exclusively confined to the Episcopal Church. Governor Montgomerie, with some others, is an instance to the contrary. The churches, then, had also a practice of greeting, in their character as distinct bodies, the newly arrived governors, when they first appeared here; which gradually passed into a regular custom. We see notices of it, more or less, down from the time of Lieutenant-Governor De Lancy, in 1758. The several churches, represented by their clergymen, elders, and deacons, would wait upon the governor in due form, to pay their respects, and to wish him peace and prosperity, and to invoke the blessings of heaven upon his person and government. This they gave as their best boon, and offered as the best evidence of their loyalty as subjects, and their benevolence as Christians.

Henry. I suppose that there were no *theatres* in the city, in those days, sir; when the public papers bore such marks of morality?

Uncle. No! Your surmise is correct. A theatre was an almost unheard of thing in this city, in the middle of the last century. The first notice that I have found in the public prints, of such an institution, was in a paper of the year 1754; in which a "new theatre, in Nassau-street," was advertised, and where *two* actors, only, appeared on the stage. As no other notice appears for some time, it was probably only once in a long while; or, what was more probably the case, the preparations were merely temporary. It was not till towards the beginning of the revolutionary war, that there came to be a regularly established theatre in the city. —Then we have a record of two, called the "old," and the "new;" one in John-street, near Broadway; and the other in Beekman-street, then known as Chapel-street, on account of "St. George's Chapel," built there in 1755.

John. Only two! and those small ones, I presume, sir. But now, what a list of them we have. There is——

Henry. Pray do not enumerate them, John. It is enough to know the *number* of these schools of vice, and moral corruption, in our city. We can only mourn over the change in the public taste, with regard to these matters. Uncle looked in vain for the repetition of a scanty notice of a theatre play, in a public business paper, published in this city *seventy-four* years ago; and now

our most widely circulated daily papers, are filled with regular notices of these institutions, which are so numerous.

Uncle. Your abhorrence of theatres is just.— They have been cried up as “schools of morals;” but that cry has long since ceased to breathe in the atmosphere of truth and sincerity. It has now become an idle tale, to talk of the *morality of theatres*. Instead of being schools of virtue and morality, they are eminently those of vice and irreligion; and a worse place of evening resort for the young can hardly be imagined to have an existence in our enlightened city. And it is a happy feature in their history, that our city predecessors, in years gone by, had domestic ties and social joys enough, to bind them to their happy homes, without seeking such vain enjoyments. Their joyous fire-side was their only *stage*, and in the cheerful circle themselves were the *actors*; and for happiness, they needed not to resort to the crowded ball, or to the theatre, overflowing with the giddy, pleasure-seeking multitude. And we can confidently express the opinion, that their religious scruples would have prevented their attendance, had such institutions then had an existence within the bounds of their goodly city.

John. This is very satisfactory, sir. The account you have given us, speaks well for the moral and religious character of the former inhabitants of the city.

Henry. But this is only the bright side of the picture, I suppose. And there are, undoubtedly, things, that could be told us, which would cast a deep shade upon the brightness of the view.

Uncle. You are quite right, Henry. If we find their excellencies in some things, we can also see their failings in others. But you appear to have already received some information on this subject; and I will thank you to mention some things wherein you remember them to have come short of the standard of the present day; or in other words, those which we now look upon as blemishes in their moral character.

Henry. If I have been informed aright, they had *public lotteries*, which were patronized by all classes of society; intemperance was rife in the land; and, lastly, the blot of *slavery* sullies their reputation.

Uncle. Yes, these charges cannot be denied; they stand out prominently upon the pages of their history. But if we fail to wipe away entirely the stain, let us endeavour, by a knowledge of the attendant circumstances, to mitigate the rigour of our judgment. Public lotteries, though now prohibited by the law of the state, were much in vogue here eighty or a hundred years ago; and not only here, but in all the cities and provinces of his Britannic majesty, on this side of the Atlantic; and in England too. They were employed, by the government of this and other provinces, in raising money for

the public expenses, such as paying and sustaining armies, erecting public buildings, for charitable or other purposes, and for providing forts and military stations on the frontiers. Columbia College in this city, then, and for many years, called "King's College," was founded by the means of the avails of a public lottery. They were in common use also in Connecticut, and even in New-Haven, the *palladium* of Connecticut's religion and morality. There is still extant, a printed scheme of a lottery originated for the purpose of building a public wharf in that city. Whether this was the famous "long wharf," or some anterior one, you may reserve as a matter of inquiry. You see by this, how extensively they were in use. But it does not appear, that the people were, then, at all aware of the pernicious tendencies of the system upon the community at large. This was a lesson of sad experience, which the lapse of time alone could teach them. We, however, find a law, early enforced, forbidding the use of *private lotteries*. And although this system of immorality existed long in our city, yet it is a matter of praise to the great Ruler of the universe, in whose hands is "the heart of the king," that a sound and healthful legislation has at length swept it all away.

John. Intemperance, sir, is the second charge.

Uncle. But this is a charge which lies

equally at the door of all, for many generations back. Not that they favoured or countenanced *intemperance*, but that they were, universally, temperate drinkers, and the *creature*, alcohol, was in common use. You will find frequent mention in the old papers, of the joyous occasions in this city, at the birth-day celebrations of the king, princes, dukes, &c. On these occasions, the governor, mayor, aldermen, and chief men of the city, after the regular morning service in the Trinity Church, were accustomed to assemble at the fort, and spend the remainder of the day in drinking bumpers to the health of "His Majesty," &c. While the people without, amply supplied with the same, or coarser stimulants, kept up the scene. Here was the great mistake of our predecessors; they were unacquainted with the only touchstone of safety, *total abstinence*.

Henry. This we can the more readily pass over, seeing we were all, so lately, in the same condemnation.

Uncle. But they were not altogether blinded to the desolating effects of strong drink, though they failed of reaching the true ground of safety. We find the assembly of Nov. 1750, passing an act to restrain tavern-keepers and inn-holders, from selling strong liquors to servants, and apprentices; and from giving large credit to any. Thus we see that they had, at least, some suspicions of the *monster*.

John. Then, lastly, comes *slavery*, sir.

Uncle. Yes, and this is the most painful subject of all, boys; still we must meet it. But, as the consideration of the subject will require more of our time than we can at present spare, we will defer it till we meet again; when I will present you with a short account of slavery as it once existed in the city and province of New York.

CHAPTER SEVENTH.

COLONIAL SLAVERY.—NEGRO PLOT.

Henry. Slavery, sir, is the last serious charge I have to bring against the Christian character of our city predecessors. And it is a point on which we are especially desirous of receiving information, such as we are confident that you can give us. We would like to gather something of its history here, sir.

Uncle. It is, indeed, a heavy charge, boys, to bring against any people or nation. And in giving you some historical data of its origin and existence here, I must necessarily relate many things that were *consequent* upon its existence, which darken rather than brighten

the view we have already taken. Although this moral blot no longer sullies our reputation as a state, and the *rising* generation seem scarcely to be conscious of the fact, yet the time has not long been passed when all the horrors and evils, both physical and moral, of such a system of cruelty and oppression, were rife in the midst of us. Consequently, when we advert to some startling tales of fact, we will advert to them as the legitimate fruits of the existence of slavery, and blame our predecessors rather for the *system* than for the fruits of it. You would be surprised, in looking over the old newspapers of that day, to see the numerous evidences of the existence of that dreadful system that abound there. Look, for instance, into this paper, of the year 1730, and read.

John. New-York Gazette, September 21st, 1730. "To be sold at Benjamin D'Harrette's house, one negro man, named Scipio, a cooper, about 22 years old; and one ditto, named Muster, a house-carpenter and ploughman, and fit for country work, about 26 years old."

Henry. Another, sir. October 12th, 1730. "To be sold on reasonable terms, a likely negro girl, about 18 years of age—a likely negro boy, about 16 years of age—*both born in this city.* They can speak good English and Dutch, and are bred up to all sorts of housework. And also, a new negro man. Inquire at the Post Office, New York."

John. And this in New-York! But there must have been slaves in the city, I presume, long before the date of this paper?

Uncle. Yes, nearly a hundred years before this. Several free negroes appear on the city records, as *patentees of lands*, as early as the year 1643, while William Kieft, the builder of the first church, was still governor. And still more, under Governor Stuyvesant's commission, in 1646. It is said that Governor Stuyvesant came to New-Amsterdam, or New-York, from Brazil, and brought with him some *free negroes*, whom he settled, as freemen, upon farms, near his own residence, on his bowery.

Henry. The governor's *farm* gave name, I suppose, to the street now known as the Bowery?

Uncle. Yes. It was formerly called "the High Road to Boston."

John. Then this brave governor was not a slaveholder?

Uncle. It appears not from this. Some have said that Africans were brought into the city, as *slaves*, by the Dutch, before their surrender in 1664; and that they were procured from Curaçoa, an island in the Caribbean Sea. But others affirm, that they were introduced into the province as slaves, **FIRST**, by the *English*, instead of the Dutch; who brought them from Barbadoes, where they purchased them in exchange for pro-

visions, and such other necessaries of life. However this may be, we find early records of their being here, and early acts of legislation in regard to them as *slaves*, after the government passed into the hands of the English. Slaves in this province, and in our goodly city, were treated generally in the same manner that they are treated elsewhere. They were publicly bought and sold; let out as chattles or working animals; and looked upon as a race approximating to the brute creation. Their liberties as men were very much restricted; or rather, their restrictions as slaves were unnecessarily increased. They were debarred the privilege of often seeing each other, or of assembling more than two or three together at the same time, except in the presence of some white person. For slight crimes, they were "*burnt in the hand*;" which was a common mode of punishment in those days. And for crimes of greater magnitude, *burning at the stake* was the horrid resort for punishment, There are many instances of this kind on record.

Henry. This was one of the most dreadful fruits of the system, sir. I suppose there were slave auctions then?

Uncle. Yes. Slaves were generally sold at public auction; and these auctions were generally held at the *Coffee House*, a well-known place of resort in those days.

The Provincial Assembly early laid taxes

upon slaves as property, which might have acted somewhat as a depression upon the system. In 1737, the Assembly laid the following taxes by law: For every negro, or other slave, imported from Africa, the sum of 40 shillings; and for every slave from other places, *four pounds*. But the circumstance of most importance connected with the history of slavery in this city, was the celebrated "NEGRO PLOT," in the year 1740-41, of which you have probably heard somewhat.

Henry. It was during Governor Clarke's administration, I believe, sir?

Uncle. It was: and it occasioned much disturbance in the colony for a long while. There were, at the time of the "Conspiracy," about eight hundred slaves scattered around in the different families in and about the city; and these were supposed to be engaged in a horrid plot, to burn the city and murder the inhabitants, their masters. The first circumstance that awakened the fears of the people was the burning of the "King's Chapel," on Wednesday, March 18, 1741. This was the first of that series of alarming fires which occurred during that memorable winter of 1740-41; and its origin was accounted for in different ways. The report of a conspiracy among the slaves, to burn the town and murder the citizens, had not yet been spread, and the fire was ascribed to accident. This supposition at first

appeared plausible, and was without doubt founded in the truth. But as soon as the whisperings of a conspiracy began to circulate, the whole torrent of accusation was turned upon the poor slaves, and many of them were arrested immediately upon suspicion, and confined in dismal dungeons, to await trial and punishment.

John. But were they indeed guilty?

Uncle. You have given me a difficult question. There was undoubtedly something connected with the Spanish negroes, who had lately come into the colony, to give rise to such an opinion. But at this late day, it is extremely difficult for us to draw the line of separation between the truth and error in the case—between the innocent and the guilty ones. Many were at first arrested upon mere suspicion, or circumstantial evidence of their guilt, and thrown into prison, there to await their trial, and perhaps condemnation. Others, for fear of the same fate, and urged on by bribes as well as threats, confessed many things, both true and false; and in some instances, to save their lives, told tales of their own invention. Accusers were encouraged, and their accusations were received, until, at length, a “negro conspiracy” was believed to have been really planned; and many poor, unhappy, friendless sons of Africa had to atone for their crimes, real or fanciful, at the stake or on the

gibbet. Many a heart-rending tale of the unhappy sufferers could be told, had we the time to bestow upon their consideration; and many friendless slaves thus died, innocent of the charge. One, poor *Quack*, who belonged to a Mr. Rosevelt, was burnt, on charge of setting fire to the Chapel. Another, by the name of *Cuffee*, was condemned to die on the same day, on charge of being a ringleader in the conspiracy. Both persisted in proclaiming their innocence, even when assured they must inevitably die. But on Saturday, May 30th, 1741, both suffered a dreadful and cruel death, being *burnt at the stake*. The Recorder of the city in that year says: "The criminals showed great terror in their countenances, and looked as if they would have gladly discovered all they knew of this accursed scheme, could they have had any encouragement in hope of pardon." But no! there was no hope of pardon; and the poor negroes could do nothing more than to continually repeat the fruitless protestations of their innocence.

John. Were these all that were executed, sir?

Uncle. O, no! Would that I could answer you in the affirmative. There were executed, in all, of white persons, *four*; and of negroes, *twelve* were burnt at the stake, and *fourteen* were hanged.

Henry. And is the spot known, where

these dreadful *orgies* in honour of the spirit of slavery were performed?

Uncle. Yes, the spot is known, and I can clearly point it out to you on the map of the city. It was on a rise of ground, near what was called "Potbaker's Hill," and is now to be found in the middle of the block bounded by Duane, Chatham and Pearl streets, and City-hall place. "City-hall place," you know is a new name for "Augustus-street;" and in those days, Duane-street, was known as Barley-street. That spot is now consecrated to nobler service, being about the site of the present Chatham-street Chapel. What a change time has wrought! Slavery no longer shows its hydra head in the midst of us. The year of 1799, which knocked off their manacles, was a blessed day to the Africans of New York.

Two years previous to this memorable year, in 1797, the number of Africans, bond or free, in communion with the different churches in the city, was as follows:—

In the Dutch Church, nine members.

——— Presbyterian Church, twelve members.

——— Episcopal Church, one hundred and fifty members.

——— Methodist Church, one hundred and forty members.

——— Scotch Presbyterian Church, one member.

——— German Lutheran Church, two members.

In Mr. Pilmore's, Christ, Church, ten members.

—— Independent Church, five members.

—— Moravian Church, two members.

The whole number of coloured people in the city in 1797, was about two thousand. Since that time they have greatly increased. Of their situation as citizens, and their condition as Christians, we may, perhaps, have an opportunity of conversing at some future time.

Henry. Where were these poor executed Africans buried, sir ?

Uncle. Those that were executed at the stake, needed of course no grave to enclose their burnt bodies ; their ashes were blown about by the winds, and had no sepulchre but the wide world. Those that were hung, were probably buried near where Chambers-street crosses from Broadway to City-Hall Place ; as the " Negro Burying Ground " was long known on the north side of a hill, sloping down from the Bridewell towards Barley, now Duane, street.

This suspected conspiracy on the part of the negroes, was considered by the inhabitants of the city as a great calamity, as well it might, had it been real ; and on the occasion a day of public fasting and prayer was observed. Here is a short notice of it, given by the recorder of the city, Mr. Horsemauden, in his account of the conspiracy. You may read it, Henry, as it will give us some acquaintance with the man-

ner in which such days were kept in our city a hundred years ago.

Henry. "Wednesday, 13th of May, 1741. This being the day appointed by the lieutenant-governor's proclamation, issued the 10th of April last, to be observed throughout the province as a day of public fasting and humiliation; the same was reverently and decently observed, particularly in this city, by persons of all persuasions; the shops were all shut up, and persons of all ranks resorted to their respective places of divine worship, and seemed deeply affected with a sense of the calamities with which we had of late been visited."

CHAPTER EIGHTH.

THE PRIMITIVE INDIAN INHABITANTS OF OUR ISLAND.

John. You promised us, I think, sir, at some future time, a history of the poor Indians, that once inhabited this island, where we now live so happily. I hope that time has now arrived.

Henry. Yes, uncle, we are both anxious to hear the story of the red man.

Uncle. I am perfectly willing that your

wish, in this respect, should be my law; and, in conformity to this, before we touch the particular history of the different churches, we will turn back a step, and inquire somewhat concerning the condition in which the Indians, the primitive inhabitants and owners of the country, were found by the Dutch navigators and settlers. Nor will we consider it any interruption of our church history, but as forming a regular part of our general introductory narration.

Henry. And I think it is but right, sir, that we should take a glance at the history of the poor Indians; who have been obliged to retreat before the gradual encroachments of the white man, until they are no longer to be seen east of the Alleghanies.

Uncle. Yes, they have long disappeared from these their former haunts and homes, where they used to hunt their deer, light their council fire, and dance their war-dance, with no fearful apprehension of white intruders, or European tyrants, who should drive them west of the mountains, and finally force them into the regions of the Rocky Mountains, for security and rest. In the pleasant waters that surround our city, they used to row their light skiffs, and fish, undisturbed by the approach of strangers. Here they used to live, and roam through forests dark and deep, and in the simplicity of their hearts, worshipped the Great

Spirit, whom they considered the God of Nature. To him they erected sacrificial altars, where now the never-ceasing hum of a busy and thriving city marks the abode of civilized man. And a special interest should be felt by us, in the history of those much abused people, whom the first navigators found in quiet possession of this island, and who, but two short centuries ago, were the sole and unrivalled owners of the soil.

John. I have heard that they were the *Manhattoes*, sir.

Uncle. They have been sometimes called so, I know. There has been heretofore some dispute and much doubt, concerning their identity with the other tribes that were found in the surrounding country; and even their name was for a long time undetermined. Some have supposed them to have been of the *Mingoes*, or a part of the Five Nations; and others have made them to be a distinct tribe, under the name of *Manhattoes*, as you mentioned, or *Manhattanoes*, both of which propositions are doubtless false. By the researches of the Rev. John Heckewelder, a Moravian missionary of much note, who spent the greater part of his life among the Indians, and probably had more means for such information than any other man then living in the United States, it is satisfactorily ascertained, that the Indians of Manhattan Island were of the powerful tribe of the Dela-

wares; but they had a provincial name, which was *Monseys*, or *Minsi*, as they called themselves; which word signified, in their language, a peninsula.

John. But was not the island formerly called *Manhadoes*?

Uncle. It was. But the name *Manhattoes*, of the primitive inhabitants, or *Manhattans*, as you will see, had a different origin. That the New-York Indians, or the *Minsi*, were of the tribe of the *Delawares*, there can now be but little doubt; as the descendants of that tribe, among whom Mr. Heckewelder was for many years a missionary, were, fifty years ago, perfectly familiar with the history of *Manhattan*, now New-York. They always spoke of it as *Manhattans*, and *Manhattanink*, which means, in their language, the same as *the island or place of general intoxication*, from a general intoxication of the natives, said to have taken place upon the first arrival of the Europeans; as we shall see.

The *Delawares* were the most powerful and extensive tribe of Indians in this part of the country, and always prided themselves in never having been conquered by the sword of other nations. Their possessions extended from *Manhattan Island*, south almost to the *Potomac*, and inland as far as or beyond the river which now bears their name.

Henry. Whence came the opinion, sir, that they were *Mingoes*?

Uncle. The opinion that the primitive Mannhattans were Mingoes might have arisen from the fact, that the Indians who were known here for many years after the settlement, and those who came in here to trade at certain seasons of the year, were Mingoes. But this is no evidence of their having been the primitive owners of the soil. The Mingoes and Delawares were always inimical to each other. But the Delawares were always able to maintain their sovereignty, and to keep possession of their lands, until the white man came; when they were obliged to flee from the united forces of the whites and Mingoes, who had become friends, in order to possess themselves of the lands of the Delawares. The Delawares then retreated south and west, but the mingoes dwelt for many years in different parts of the State of New-York. With these the old inhabitants of the city were quite familiar, and always showed them great hospitality.

John. I suppose, of course, that the great engine of the destruction of the Mannhattans, was *fire-water*.

Uncle. As was the case with the other tribes, so with the Delawares. After they had once tasted, they became exceedingly fond of ardent spirits, or *fire-water*, as they appropriately called it. They were ignorant of the ruinous consequences of intemperance upon the health and constitution, until they found out the truth by

sad, sad experience. Then their habits were too strong to be easily broken.

I make these remarks in reference to the account given us by Mr. Heckewelder, of the first arrival of the Europeans at this island, which I will leave you to read. In it you will find the account which the Indians themselves give of that event. The pompous landing of the white man; the first experiment of *fire-water* upon the natives; their mutual barter; and the promise of the European strangers to return again the next year, you will find fully described.

CHAPTER NINTH.

INDIANS—CONTINUED.

Uncle. Mr. Heckewelder's account of the first arrival of the Europeans at this island, to which I have referred you, is of great importance, as regards our knowledge of the primitive Mannhattans. Here is an extract from it.

Henry. "After this general intoxication had ceased, (during which the strangers had confined themselves to the vessel,) the red clothed man came ashore again, and distributed presents among the Indians, such as beads, axes, hoes,

stockings, &c. ; and made them understand, by signs, that he would see them again next year, when they would bring them more presents, and stay with them awhile ; but that as his men could not live without eating, they should want a little land of them, where to sow seeds, and raise herbs. The vessel arrived the season following, and they were much rejoiced at seeing each other ; but that the whites laughed at the Indians, seeing that they knew not the use of the axes, hoes, &c., which they had given to them ; they having hung the axes and hoes (with no handles) about their breasts, as ornaments ; and the stockings they had made use of as tobacco-pouches. The whites now put handles in the hoes and axes, and dug in the ground, and cut down trees, and showed them the use of the stockings. Here (say they) a general laughter ensued among the Indians, seeing that they had remained for so long a time ignorant of the use of so valuable instruments."

Uncle. Such is Mr. Heckewelder's account of the origin of the name *Manhattan*. The Mihicanni, (called by the English Mohigans, and by the Dutch Mihicanders,) gave the same name to this island, but derived its meaning from a different source,—from some wood which grew here.

John. But was there no other name for the island ?

Uncle. The Monseys, or Minsi, who used to live here, sometimes called it *Laaphawah-*

king, which is interpreted, *the place of stringing beads* or wampum. They say this name was given in consequence of beads being distributed among them abundantly by the Europeans; so that after the European vessel had returned, wherever one looked, he would see the Indians employed in stringing together the beads, or wampum, the whites had given them.

Henry. The Europeans, I believe, made it a custom, wherever they landed, to propitiate the Indians with strong drink; did they not?

Uncle. Yes, they did. And so it is recorded by Robert Juet, who wrote a journal of Hudson's voyage up the river which bears his name, that "Sept. 21st, 1609, some people came aboard the ship above the Highlands, whom Hudson and his company made drunk. We astonished the Indians, and filled them with fear."

The Europeans, it seems, were too jealous of their own interests to warn them against the use of it; as they found they could always effect better bargains with them after having made a free distribution of *fire-water*. The lamentable consequence of this was, that the Indians were universally given to intoxication, whenever they could procure their much-loved whiskey; with which, provided compensation was given, the whites appear to have been always ready to furnish them. Such easy access to the fire-water, brought things to a dreadful pass in the condition of the poor Indians; and

as they were unable to resist the least temptation of the kind offered to them, it laid them open to all sorts of impositions and cruelties.

But a salutary law was passed by Governor Andros and the Council, July 9th, 1676, which served to protect the Indians, to some degree, from such great cruelties. The law was to this effect; that, if an Indian was seen coming out of a house *drunk*, that would be sufficient ground of evidence against the house, for the conviction of its owners; and that, if an Indian was seen drunk in the street, the house where he procured the liquor being unknown, then the whole street should be fined. This of course reflects much honour upon the Governor and Council of 1676.

Henry. Governor Clinton, also, I believe, in July, 1753, issued a proclamation, prohibiting the sale of ardent spirits to the Indians; a violation of which order was to be punished with the utmost rigour of the law.

John. But what was worse than all this, I have heard, that some of the Indians were *slaves* to the whites. Was it so?

Uncle. Yes, I am sorry to say, it cannot be denied. It is a shameful *fact*, for we find it *on record*, that many of the native Indians—lords of the soil, were made to be *slaves*; and I could refer you to many instances, in the public papers, where rewards are offered for them as runaways from their *masters*.

This slavery of the Indians may be accounted for in the following manner:—children were taken as pledges from the Indians for debts; the Indians, failing to liquidate the debts, failed also to redeem their children, who consequently grew up *slaves*. This we know to have been frequently the case; as we find that Governor Clinton, in 1750, issued a proclamation, forbidding “his Majesty’s subjects, in the County of Albany, to take any Indian children as pledges for debts from the Indians; which has been represented as a practice too common among them.” Thus were they ill-treated on every hand.

John. But now the poor Indians are all gone!

Uncle. Yes, the Indian Aborigines of New-York, have all disappeared! The dying embers of their last council-fire have long since gone out. No war-whoop for the last half century has been heard among our hills, or reverberated along our verdant plains. And their descendants are now no longer seen among us, except with the silence and reserve of strangers, visiting, as for the last time, the graves of their forefathers.

The Minsi, or the real Manhattans, could not brook the ill-treatment they received from the white man, and fled westward from his tyranny, to roam in freedom over the sweet valleys and verdant hills of Pennsylvania. But

the Mingoes, for a long time continued to dwell along the banks of the Hudson and the Mohawk. Before they were driven too far northward, they were in the habit of making regular visits to the city, at particular seasons of the year, bringing with them their peltry, brooms, wooden-trays, baskets, &c., to dispose of to the citizens. On such visits, they had particular favourite spots for their encampments. And one of these spots was about an old windmill, which stood not far from Broadway, between Courtlandt-street and *Crown-street*, as Liberty-street was then called. And there they have been encamped, as late as the year 1740; less than a hundred years ago.

The last visit that the Indians paid, in a body, to the city, was in the year 1746. Several hundred of them then appeared to hold a conference with the British Governor, George Clinton. They came down the Hudson river in their canoes, and landed where St. John's Park now is, whose side on Hudson-street then formed the river's brink. Thence they marched in Indian file down Broadway, to the governor's house, at Fort George. They made a great display in their marches up and down the wide street; and this is remembered as the last time they came for the purpose of making treaties. They were, as usual, presented with many gifts by the governor and citizens.

Henry. Can you tell us anything else of the Mannhattans, sir?

Uncle. The Mannhattans, I said, were of the Delawares; and of the Delawares I can tell you the following:—Like the Mohicans and others, they were divided into three tribes, viz. the *Turtle*, the *Turkey*, and the *Wolf*. The *Turtle* was considered the greatest or head of the three; because of his being able to live both on land and in water; and on account of the great number of eggs that the female turtle lays. The Delawares were very numerous, and were spread over a great extent of country, from Manhattan Island southward. They had a great many branches and small tribes, that took provincial names; as the *Monseys*, or *Minsi*, of Manhattan. There was also another of these branch tribes, that resided about Manhattan Island, called the *Unami*; and one of their great chiefs, of the *Turtle* tribe, dwelt at Amboy, (across the New Jersey Bay,) where the Europeans first arrived.

But the poor, ill-treated red men, have at length all disappeared from our midst. Their bones and their ashes mingled with the soil, are all that now remain of them on our island. Their graves, it is said, were not unfrequently cut into by the workmen, while digging down the hills in the northeast part of the city, on the Stuyvesant lands. They were known by the quantities of oyster shells which had been inter-

red with the bodies. Some frail fragments of pottery were also found. These were the last relics of the noble race of the Manhattans. Such is the short history of the primitive inhabitants of our island; and thus have they all disappeared. And we can but mourn over their fate. Instead of being taught by the white man in the ways of Christianity, to pray—and read God's holy will, and to prepare for a heaven in another world, far more blessed than their imaginary land of never-failing hunting grounds, they were taught to love whiskey, steal, swear, and fight, and instructed in the ways of wickedness and deceit.

CHAPTER TENTH.

THE CHURCH IN THE FORT.

Uncle. You will recollect that I told you, that the first church ever built in the city, stood within the walls of the old fort, a few rods southwest of what we now call the Bowling-Green.

John. It was built in 1642, I think.

Uncle. Yes; and although some have supposed there to have been another, prior to this,

even so early as the year 1630; still, as there is no direct historical information concerning such a building, we will consider the year 1642 as the date of the erection of the *first* church within the bounds of our city, for the public worship of Jehovah. This was completed in Governor Kieft's time; and by some is said to have enclosed the *prior* one, which a vague and uncertain tradition has handed down as having been of frail materials, and standing on the same spot. An organized church was undoubtedly in existence before 1642; but some room within the fort, perhaps, would have been sufficiently large for their accommodation. About this first church, at this day, little is known. There has no description of the building come down to us. It was undoubtedly built in the old Dutch style of architecture; and though it might seem uncouth now-a-days, it then answered every conceivable or desirable purpose for a church, in the eyes of those who built it.

A Mr. Van der Donk, who lived in New Netherlands about the time of the building of the first church, and wrote a short history of his own times, has handed down to us a map of the city as it appeared then, in which the roof and cupola of the old church in the fort is visible above the rest of the buildings.

Henry. Had it a steeple, sir?

Uncle. I presume not, if by a steeple you

mean a *spire*. Some sort of a cupola it doubtless had, according to Mr. Van der Donk, as we find it was furnished with a *bell*. This was the common alarm bell of the city, and was rung on all such occasions as fires, insurrections, apprehensions of an attack from an enemy, &c. It was also rung on some other occasions, of which the following will give you an example. It is noticed on the city records, that for slandering the Rev. Everard Bogardus, first pastor of the church in the fort, a *female* is obliged to appear, *at the sound of the bell at the fort*, there, before the Governor and Council, to say "she knew he was honest and pious, and that she lied falsely."

John. Slander was a crime then as well as now it appears.

Uncle. Yes; and the penalty was a fine, to be paid in *money*, and for the benefit of the *poor*.

Henry. A very good plan, I think; and if it were in force now, the poor might be very well off.

Uncle. Perhaps so. But this incident shows us how early the bell was in use at the fort. The church, or *chapel* as it is called, stood adjoining the Governor's house, and the vaults beneath it became the burial place of some of the Dutch and English governors, I suppose it took the name of "King's Chapel" soon after it came into the hands of the English, which it ever after retained.

John. How long, did this original chapel stand?

Uncle. It stood unaltered, as the Dutch built, till the year 1691, when it was remodelled, and perhaps the superstructure entirely taken down and rebuilt. It then remained till the year 1741, when it was destroyed by fire, at the time of the famous Negro Plot, of which I have told you.

Henry. I remember, sir: it was the first of the alarming fires.

Uncle. Yes; and it undoubtedly took fire by accident, although the poor negroes had to suffer all the opprobrium of the supposed deed, and, what is worse, the dreadful effects of such a suspicion. The true and plain account of the fire appears to be this, as was presented to the court at the time of the trial of the accused incendiaries: On the same morning of the fire, the Lieutenant Governor ordered a plumber to mend a leak in the gutter, between the house and the chapel, which joined; and the man carrying his fire-pot with coals, to keep his soldering iron hot, some sparks were probably blown, and lodging on the shingles of the roof, thus caused the fire. This was on the morning of Wednesday, March 18th, 1741; and about one o'clock in the afternoon, the fire broke out on the roof of the government house, about 20 feet from the end next to the chapel. Upon the chapel's bell ringing, great numbers of people flocked thither to the assistance of the Lieutenant Governor and his family, and succeeded in removing their personal and

household furniture, and in saving most of the valuable papers and records of the colony from destruction. But unfortunately, at the time, a violent gale was blowing from the southeast, which rendered the flames so raging and heat so intense, that the fire engines were of comparatively little use; and the buildings were left exposed to the fury of the merciless element, which soon reduced them to a heap of ruins. Active measures, also, had to be taken to prevent the flames from spreading into the city around. Thus perished the King's Chapel, which was the oldest place of worship in the city of New-York.

In its vaults were interred the remains of several of the governors who had deceased while here, and which were afterwards, in the year 1797, removed to other burying grounds. In that year, which you know was after the American Revolution, the whole of Fort George was razed, and the hill upon which it stood cut down to the level of the surrounding streets, to make room for the house of the Governor of the state of New-York.

John. Did the Dutch clergymen continue to officiate in the chapel until its final destruction in 1741?

Tucle. No. They took their leave of the fort, as the officiating chaplains, in the year 1691, when the primitive church of St. Nicholas, as one of our historians has called it, was taken

down, to make room for the English edifice. In this year they got their license to build the old Dutch church in Garden-street, where the Dutch congregation afterwards assembled. After that year, until the fire of 1741 destroyed it, the chapel of the fort was under the special care of chaplains from the Church of England. About the English chaplains very little is known, except merely the names of some of them. The first one that I find mentioned, after the erection of King's Chapel, in 1691, upon the foundation of the old Dutch chapel, was John Millar, who was appointed minister and chaplain to the two companies of foot soldiers, then stationed in New-York. In 1701, his successor was Rev. Mr. Brisac; and in 1737, Rev. Mr. Orone. There were many others in the same capacity, but about whom we find nothing of interest to relate.

Henry. Who were some of the Dutch clergymen, sir, besides the Rev. Everard Bogardus, whom you mentioned as the first pastor?

Uncle. Mr. Bogardus, dying in the year 1647, was succeeded by the Rev. John and Samuel Megapolensis, two brothers, who were known here as early as the year 1644. The Rev. Samuel Megapolensis survived his brother, and being a regular physician, both practiced and preached, in and about the city, until the year 1669, when it is said that he returned to Europe. He appears to have been liked by the people; so much so, that it is on record, that a

Mr. Hagerman, and others in the congregation, built him a commodious dwelling-house, at their own private expense. Mr. Megapolensis preached in the fort before and after the surrender of 1664. It is stated that he wrote and published a pamphlet, giving an interesting account of the country in those early days, and of the Mahakuase tribe of Indians. Before Mr. Megapolensis left, there was associated with him, in the ministry, the Rev. Samuel Drisius, about whom little else is known, except, that he was dead in the year 1669. About this time, in 1670, the pulpit became vacant, the elders and deacons applied to the Governor to take some care to provide orthodox ministers. Accordingly, the Governor issued his proclamation, offering 1000 guilders, and a house and fire-wood, to any clergyman of good character, who would come over from Holland and take charge of the New-York church.

Henry. Lord Lovelace, I believe, was then Governor, sir?

Uncle. Yes; and in answer to his proclamation, the Rev. Wilhemus Niewenhuysen, D. D. made his appearance from Holland, and was settled in New-York in 1671. He preached here for five years, when he removed, and officiated in the Reformed Dutch Church in Brooklyn, then called Brookland, where he died in 1680.

He was succeeded by the Rev. Henricus Selyns, who was born and educated in Holland,

whence he came to preach in Brooklyn, and in Governor Stuyvesant's chapel at the *bouwerie*, until 1664, when he returned to Europe. After a second call, he finally came over and settled in New-York in 1682, where he officiated until his death, which happened in the year 1700.

"After Dominie Selyns left the church at the *bouwerie*, for Holland, it probably became incorporated with the Church of New-York, (as a transfer of members is recognized on their minutes,) whose ministers doubtless officiated at times in that edifice."

This brings us down to about the year 1693, and the erection of the old Dutch Church, in South-street, the first regular church ever built in the city, about whose history we will converse at another time.

CHAPTER ELEVENTH.

THE REFORMED DUTCH CHURCH.

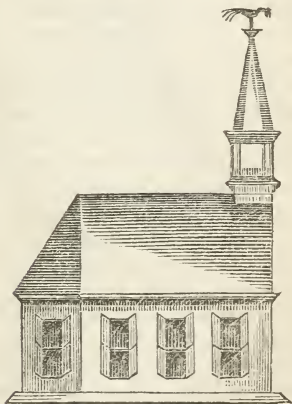
Uncle. Our last conversation left us, I believe, at the destruction of the old Dutch Chapel, and the commencement of the 18th century.

Henry. Yes, sir; and at the erection of the

Garden-street church, which, you said, was about that time.

Uncle. Yes; in the year 1693, being about two years after the English had rebuilt the chapel in the fort. This was the first of the regular Dutch churches in our city; and was, in the words of the historian Smith, "of stone, and ill-built, ornamented within by a small organ-loft, and brass branches."

Here is a view of it, as seen by Mr. David Grim, in 1790.



It stood for nearly a century, until the year 1791, when it was burnt; but, being rebuilt, it stood till December 16th, 1835, when, as you

well know, it was again burnt to the ground, in the "Great Fire," as it is appropriately called.

John. Has it been built up again, sir?

Uncle. Yes, but not on the old site. If you will walk to the corner of Church and Murray streets, you will see a neat little church building, with an inscription stone in the front, with name, date, &c., which is all that now represents the old Garden-street church. When the church was first erected in Garden-street, there was much complaint against the situation, as being "*too far out of town*;" but now, hardly any thing surrounds the old site, but high, six-story stores; and it is altogether too far down for the accommodation of the congregation. There was, of course, no Murray-street in those days.

The next Dutch church was erected in 1729, and is the same that we now know as the "Middle Dutch:" it was then spoken of as the "New Church." Mr. Smith, the historian, mentioned above, describes it as follows: "The New Church is a high, heavy edifice, and has a very extensive area. It has no galleries, and will yet, perhaps, contain a thousand or twelve hundred auditors. The steeple of this church affords a most beautiful prospect, both of the city beneath, and the surrounding country.

Henry. Has it been altered much since then?

Uncle. Not much, I believe, externally; though, within, very materially changed. Mr.

Mr. Smith describes it, you see, as without galleries. But galleries were erected in it a few years after the time he wrote. Excepting a slight injury by fire, sustained in the steeple in the year 1745, it stood without farther change or accident, until the breaking out of the American revolution. At this time, the Dutch clergymen and most of the congregations, left the city, and fled to the towns and villages in the surrounding country. The Dutch congregations being considered in the light of enemies, and opposers to the interests of the crown in the colonies, their churches were seized upon, as lawful prey, by the British soldiery.

Henry. Did they use them as *churches*?

Uncle. No; but, as you will see, for far different purposes. The British, at the taking of New-York, captured a large number of the American soldiers; and the regular prisons of the city being not large enough to receive them all, the Presbyterian, French, North, and Middle Dutch Churches, together with the old sugar-house, which still stands near the latter, were metamorphosed into *prisons*. The Middle Dutch Church, it is said, had in it, at one time, nearly three thousand American prisoners. The pews were all torn out, and used as firewood. It was afterwards turned into a *riding school* for the British cavalry, in which they used to practice themselves in horsemanship; riding around, and teaching their horses to leap

over sticks raised for the purpose. But its most common use was that of a prison; and many a poor, honest soldier, and devoted patriot, ended his days within those walls, then rendered so dreary and dismal by the desecrations of the British hirelings.

John. The galleries, too, were then torn down, I suppose.

Uncle. Yes; for they probably made as good fuel as the lower pews.

Thus, you see what sacrilegious hands were laid upon our places of public worship in this city, during the revolution. But let us thank God that those troublous times are passed. After the peace between England and the United States, in 1781, the former inhabitants returned to the city, and rebuilt their churches, which their enemies had destroyed. In old pictures of the Middle Dutch Church, you will notice a small door on each side of the building, besides the main entrances at the ends; but, within later years, these have been closed up, and are now no longer seen.

Henry. You mentioned the North Dutch Church; when was that built, sir?

Uncle. The first stone of the North Dutch Church was laid in 1767; and the building was completed and dedicated to the worship of God, in 1769. The ground on which it was built was generously given for the purpose, by *John Hardenbrook, Esq.*, after whom, also,

John-street takes its name. And if you will visit that grand and beautiful church, which stands at the corners of Fulton, William, and Ann streets, you can see, over the pulpit, a drawing of the "family coat of arms" of this Mr. Hardenbrook.

John. Did those streets have the same names in those days, that they have now.

Uncle. Ann-street was called as it is now, and also a part of William-street. But there have been some changes since. Fulton was then known as *Fair-street*; and the upper part of William-street, above John, by the very curious name of *Horse-and-cart-street*, which arose from there being a hotel in that part of the street, with the sign of a horse and cart before the door.

John. That was, indeed, a singular name.

Henry. And I think that there are very few boys in the city who could find the Dutch Church, at the corner of *Fair* and *Horse-and-cart* streets.

Uncle. There have been many such changes in the names of the streets since the revolution. The lower part of William-street, for example, from Wall-street down, was formerly called Smith-street. But, for these changes, you must compare some of the old with the new maps of the city. These three churches, which we have noticed, were all *connected*, and were generally spoken of as "the Associate Church."

So that ministers who were called to either of these, were said to be called to the "Associate Church;" which appellation is still in use. Before we proceed to converse of their clergymen, I will just mention, that it was formerly customary, in these churches, to use, in taking up their collections on the Sabbath, and other occasions, *black bags*, hanging at the end of long handles, with bells attached to them. These would appear very singular now; but we are assured that they were formerly in use.

John. The bells were to let people know that the bags were coming, I suppose.

Uncle. Perhaps so. But, John, do you remember who was the last Dutch minister that officiated in the old church at the fort?

John. I think, sir, that it was the Rev. Henricus Selyns.

Uncle. Yes; and, as he survived till the year 1700, he was the first minister of the Garden-street Church, where he probably officiated for six or seven years. Of some of these first pastors of the Dutch, we know but little else than the date of their settlement here, and of their departure or death. Very comprehensive and instructive memoirs of some of the later ones, have been written and published; but I have time to mention to you little else than their names. Mr. Selyn's successor was the Rev. G. Dubois, who was settled here from 1699 till 1756. His first colleague was the Rev.

Henricus Boel, who settled about the year 1713, and died in 1754. A sudden illness carried him off in the 66th year of his age, after having been a pastor here for *forty-one* years. His remains were interred in the old Dutch Church, in Garden-street. He died esteemed and lamented by all; and the public paper of the day spoke of him in the highest terms. The Rev. Johannes Ritzenia was settled, as an associate pastor, in 1744; left the city during the war, in 1776, and died in 1796. Next came the Rev. Lambertus De Ronde, in 1751, who died, at Schaghticoke, in 1795. All these were accustomed to preach entirely in the Dutch language. And their first preacher, in the *English* language, was the Rev. Archibald Laidlie, a native of Scotland, who settled as one of the collegiate pastors, in 1764. This introducing of the English language was much against the will and wishes of a great part of the Dutch Church, especially the older members, who were very much attached to their native tongue. But there were others, who wanted the English language introduced into the pulpit, and thought it absolutely essential to the welfare of the Dutch Church, as it undoubtedly was. And this difference of opinion, in relation to the language, occasioned a very foolish and injurious commotion, for some time, in the Dutch Church. But, on this controversy, I will not dwell. When you read the history of it, as now in va-

rious ways printed, you may understand the whole. About a fortnight after his arrival, April 15, 1764, Mr. Laidlie preached his first sermon, (the first ever delivered in the Dutch Church, in the English language,) to a very crowded and attentive auditory. His labours among the people seemed to have been owned and blessed of God, and a revival of religion soon commenced in the church. The following anecdote is related concerning him: At the close of a prayer-meeting, one evening, some pious, aged persons, who had always been accustomed to hear the gospel preached in Dutch, their native tongue, gathered around Dr. Laidlie, and addressed him—"Ah, Dominie! we offered many an earnest prayer in *Dutch* for your coming among us; and, truly, the Lord has heard us in *English*, and sent you to us." Dr. Laidlie died at Red Hook, in 1780. His colleague and successor was the Rev. John H. Livingston, D. D.; for whose history I must refer you to his very valuable memoirs, written by the late Rev. Alexander Gunn, D. D. Dr. Livingston was settled in 1770, and died in 1825. One of his colleagues was Rev. William Lynn, D. D., who was pastor from 1785 till 1805. His other colleagues and successors were as follows: the Rev. G. A. Kuypers, settled 1789, and died in 1833; the Rev. John N. Abeel, pastor from 1795 till death, in 1812; the Rev. John Schureman, pastor from 1809

till 1811; the Rev. Jacob Broadhead, D. D., settled in 1809; in 1813, removed to Philadelphia till 1826, when he returned, and settled in the Broome-street Church; the Rev. P. Milledoler, from 1813 till 1820—now in New-Brunswick; the Rev. John Knox, who is still with us; the Rev. Paschal N. Strong, settled 1816, and died at St. Croix, W. I., April 7th, 1825; the Rev. Dr. Brownlee, settled in 1826; and the Rev. Dr. De Witt, settled in 1827; both of whom, together with Dr. Knox, are still pastors of the "Associate Church." Of the other Dutch churches, which are not "associate," you, Henry, may read this short account, which I have taken from Mr. Godrich's very valuable Picture of New-York.

Henry. "The first church, at Hærlem, one of the oldest built on the island, was a small wooden edifice, 57 by 30 feet; a new building was erected in 1825, of brick, 50 by 65 feet, with a handsome spire.

The *fifth*, in Herring-street, Greenwich, is of brick, 84 feet by 66, built in 1827." Where is Herring-street, sir?

Uncle. It is now called Bleecker-street, and the church is on the corner of Amos. The present pastor is the Rev. Mr. Marsellus.

Henry. "The *sixth*, North-West Church, in Franklin-street, 80 feet by 60, was built of stone, in 1808.

The *seventh*, at Harsenville, or Blooming-

dale; size, 72 by 57 feet, built of stone in 1814. Pastor, Rev. Dr. Gunn."

Uncle. Mr. Hunt is the present pastor of the Franklin-street church. Dr. Gunn has since deceased. He was much esteemed in this city, and is well known as the biographer of the late Rev. Dr. Livingston. Read on.

Henry. "Eighth, North-East Church, in Market-street, is a handsome stone edifice, of 81 by 67 feet, built in 1819.

Ninth, in King-street, built in 1826, of brick, 50 by 60 feet, with a spire.

Tenth, in Forsyth-street, built in 1822, of brick, 60 by 45 feet.

Eleventh, corner of Broome and Green streets, built in 1823, of brick, 80 by 60 feet. The choir in this church is very good.

Twelfth, corner of Greene and Hamilton streets, is 56 by 75 feet, built, in 1824, of marble.

Thirteenth, in Orchard, between Broome and Delancy streets, is of brick, stuccoed; with two handsome columns in front, supporting a neat pediment; behind the portico is a square recess, or vestibule, through which is the entrance door; there are no galleries."

Uncle. To these you may add the one in Ninth-street, near Broadway, now occupied by one of the Associate Churches, who are erecting an elegant and substantial building on Lafayette-Place, corner of Fourth-street; and one

in Houstoun-street, corner of Forsyth, under the care of Rev. Mr. Bourne.

The present pastor of the Market-street church is Dr. Ferris, whose predecessor was the Rev. Wm. M'Murray, D.D., now deceased. The Rev. Dr. Baldwin officiates in the church in Houstoun-street, corner of Greene, and Mr. Demarest in the one in King-street.

CHAPTER TWELFTH.

THE EPISCOPAL CHURCH.

Uncle. We now come to speak of the establishment and history of the Episcopal Church, in New-York city.

John. Is this older than the Presbyterian church.

Uncle. By some years. The established Church of England, you know, was Episcopal; and consequently, most of the colonial governors that were sent out here, being friends and members of that church, were anxious to have public worship after their own accustomed manner. The Dutch, however, as I have told you before, were not disturbed in their use of the only church in the city, until the year

1791, when King's chapel was erected. This served as a place of worship for the Episcopalians for five or six years. When Governor Fletcher arrived in 1692, he was very solicitous for the erection of another church. Accordingly, we find on the records of the Council of November 8th, 1695, a resolution for having an estimate made of the expense of building a wooden church, sixty feet long, and fifty feet wide. But their plan being altered in 1696, a stone building was erected on the main street of the city, and was called the "English Church," afterwards known as the "Trinity." We now should say that the Trinity Church stood between Broadway and Lumber-street; but Lumber-street, then, was no more than the *bank of the Hudson river*, as you will see by reading this passage from Mr. Smith's notes.

John. "Trinity Church stands very pleasantly upon the banks of Hudson river, and has a large cemetery on each side, enclosed in the front by a painted paled fence. Before it a long walk is railed off from the Broadway, the pleasantest street of any in the whole town."

Uncle. This long walk, opposite the church, which he mentions, was afterwards familiarly known to the British soldiers as "the Mall." The building was dedicated to the public worship of God on the 6th of February, 1697, when divine service was performed in it, for the first time, by the Rev. Mr. Vesey, rector of the parish.

Mr. Vesey was the first regular clergyman sent over here as "rector." His original commission from the Bishop of London is still preserved, and can be seen among the manuscript papers of the New-York Historical Society, at their rooms in this city. In the year 1703, the City Corporation granted the ground on which the Trinity Church stood, to be a *burial place* for the inhabitants of the city forever;" and the proceeds of the burial charges were to go to the rector. The original church was a small, square edifice, but afforded sufficient accommodations to the congregation, till the year 1735, when it was enlarged by an addition at the east end. In 1737, it was again augmented to the size in which it appeared at the time of its destruction.

John. What! was the Trinity Church *destroyed*?

Uncle. Yes; you may add it to the list of churches in this city destroyed by that all-devouring element, *fire*. On the night of the 20th of September, 1776, when the British soldiery held possession of the city, after the evacuation of it by the American troops, a fire broke out in the neighbourhood of Old-Slip, which was then a disreputable part of the city, and spread with such violence and fearful rapidity, as defied all the efforts of the inhabitants and soldiers to arrest its progress. It spread westerly towards Broadway, consuming every thing in its course. Neither did this wide street successfully hinder

its progress. The sparks lighting on the shingle roofs of the opposite houses, set them on fire, and thus the conflagration continued. The Lutheran Church, which then stood where Grace Church now stands, and the Trinity, both fell victims to the flames. This dreadful fire of 1776 ended only when it reached the College Green. There were in all 493 houses consumed. This fire extended over more ground than any other that has ever occurred in New-York. It destroyed much less valuable property, however, than the great fire of 1835. The venerable "Trinity," thus burnt in 1776, was a very spacious building, being 146 feet long, including the chancel and tower, 72 feet wide, and ornamented with a steeple 180 feet high. One of the main entrances appears to have been on the side fronting the river, and over it was an inscription in Latin, a translation of a part of which Henry may read to us.

Henry. "This temple of the Trinity was founded in the eighth year of our most illustrious, and supreme lord, William the Third, by the grace of God, king of Britain, Scotland, France, and Ireland, Defender of the Faith, &c., and the year of our Lord 1696."

Uncle. Mr. Smith, whom I have mentioned before, wrote his History of New-York about fifteen or twenty years before the great fire, and from it you may read a short description

which he gives of the interior of the old Trinity.

John. "The church is, within, ornamented beyond any other place of public worship among us. The head of the chancel is adorned with an altar-piece, and opposite to it at the other end of the building, is the organ. The tops of the pillars which support the galleries are decked with the gilt busts of angels winged. From the ceiling are suspended two glass branches, and on the walls hang the arms of some of its principal benefactors. The aisles are paved with flat stones."

Uncle. From this we can get a very good idea of the internal appearance of the Trinity, before its destruction in 1776. From its size and height, it must have been considered, then, and would be now, a *noble* structure. The style of its architecture was simple; the windows were arched in the Gothic manner, and the glass set in lead; it was shaded by lofty trees, and surrounded on every side by the graves and monuments of the dead. Thus it must have presented a pleasing and impressive sight to the passer-by, or the stranger, before its enclosure had been entered by the ruthless tyrant, its trees withered by the scorching heat, its walls blackened with smoke, and its tall steeple had bowed a victim to the flames.

John. In what year was it rebuilt, sir?

Uncle. It lay in ruins during the remainder

of the war, and for some years after the conclusion of peace between Great Britain and America; when it was raised again from its ashes in 1790. This new building, you know, is the present Trinity Church. It is 104 feet long, 72 wide, and has a steeple 200 feet high. The house is less in length, but the steeple higher, than the old one.

Henry. Who were some of the clergymen of this church?

Uncle. The Episcopal clergymen here, before the American war, were considered as *missionaries*, and were sent out by the English Society for "Propagating the Gospel in Foreign Parts," being ordinarily ordained for the work by the Bishop of London. The first of these who officiated in the Trinity Church, Mr. Vesey, we have already noticed. He was rector from 1696 to 1746. His successor was the Rev. Mr. Henry Barclay, who had formerly been a missionary among the Mohawks. He came as rector to the Trinity Church in the year 1746, and remained till 1764. His salary was 100*l.* a-year, "levied upon all the other clergy and laity in the city, by virtue of an act of Assembly procured by Governor Fletcher." He was for some time assisted in his labours by Dr. Johnson and Mr. Auchmuty.

The Rev. Samuel Auchmuty, D. D., filled the rectorship from 1764, till 1777. His successor was the Rev. Charles Inglis, D. D., (after-

wards Bishop of Nova Scotia,) from 1777 till 1783. After him, again, came the Right Rev. Samuel Provost, from 1783 to 1800; and the Right Rev. Benjamin Moore, D. D., from 1800 to 1816. Dr. Johnson was the first President of Columbia College, and came to this city from Stratford, Ct., in 1754.

Henry. In what year, sir, was Columbia College built?

Uncle. The first stone was laid on the 23d of August, 1756. Dr. Johnson remained in the city until 1763, when he returned to Stratford. Before his leaving, however, the Episcopalians had very much increased; so much so as to require the erection of another church. This increase was occasioned partly by the arrival of emigrants from Europe, but principally by proselytes from the Dutch churches. The Dutch, who had always been accustomed to preaching in their native tongue, were very loth that their ministers should preach in the English language; and by this means they lost a great many families from their congregations. The young people, especially, were very averse to the Dutch, and fond of the English language. And in the year 1752, though the old Trinity would contain two thousand hearers, a new church was erected. This was called St. George's Chapel, and was a neat edifice, faced with brown stone and tiled.

John. The same that we now call by that name, in Beekman-street, I suppose.

Uncle. It occupied the same spot, but is not the same building; for you must know that St. George's Chapel, too, has been once *destroyed by fire*. About twenty years ago, it was burnt to the ground. You will notice that the present St. George's Chapel has a short steeple, like a tower. But the old one had a very lofty steeple, it being 175 feet high. The spot it occupied was then called "Chapel Hill," and the street in front of it, Chapel-street. The neighbourhood about it was then a new, crowded, and ill-built part of the city. At the dedication of St. George's Chapel, which did not take place till July 2d, 1756, the mayor of the city, accompanied by the recorder, aldermen, common council, and other distinguished gentlemen, and attended by fifty-two charity scholars, proceeded, in order, from the City-Hall to the church. The Rev. Mr. Barclay preached on the occasion, what the public papers of the day speak of as an "excellent sermon," from the text, "Reverence my sanctuary; I am the Lord;" found in Leviticus 26th chap. 2d verse. You may take the Bible, John, and read to us the whole verse in which it occurs.

John. Lev. xxvi. 2.—"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."



CHAPTER THIRTEENTH.

THE EPISCOPAL CHURCH—CONTINUED.

Uncle. In our last conversation about the Trinity Church, I gave you some account of its destruction, and of the great fire which desolated the city at that time. Do you remember the year in which these events happened?

Henry. It was in the beginning of the revolution, in 1776, I believe.

Uncle. Yes, you are right. And since our last conversation, through the kindness of Mr. Dunlap, who wrote for us, last year, the interesting little History of New-York, I have been able to procure for you a view of the Trinity Church, representing it in ruins as he saw it after the fire, in 1777.

Two years before, Mr. Dunlap had beheld it in all its beauty; but now its antiquated altar, and costly chancel, its winged angels, ornamented pillars, and high steeple, were all gone; and nothing but heaps of broken stones, and blackened walls, were to be seen. But to go on with our history.

In one of our former conversations, you will recollect, I mentioned to you that after the American revolution, the constitution of the Protestant Episcopal Church, on this side of the waters, was materially changed. This was owing to the great change which the United States experienced in her political relations to the mother country. The members, and property holders, of the Episcopal Church, had been, mostly, the avowed and open enemies of the American cause, and friends and defenders of the British authorities in the colonies. Consequently, before the conclusion of peace in 1783, many of these fled the country; and the Protestant Episcopal Church began to rise again, on a new foundation. A general ecclesiastical convention of delegates, from all the

states, was held at New-York, in October, 1784, which, after proposing a constitution for the Protestant Episcopal Church in the United States of America, adjourned and met again at Philadelphia, in 1785. At this convention of 1785, the proposed constitution was called up, and adopted. I said that the constitution of the church was materially altered. The main feature of this alteration, you will find embodied in the preamble to the constitution, which one of you may now read to us.

John. "Whereas, in the course of Divine Providence, the Protestant Episcopal Church in the United States of America is become independent of all foreign authority, civil and ecclesiastical: And whereas, &c.

Uncle. Here it is; "*independent of all foreign authority, civil and ecclesiastical;*" this explains the nature of the change. Before, they were under the jurisdiction of the Bishop of London; now they were "*independent.*" Before, the bishops of the church were called "my lord," and enjoyed temporal authority; but now, they merely bore the title of "bishop." And in the address of the convention to the bishops of England, requesting the conferment of the Episcopal character upon those chosen for that purpose, this was particularly noticed; as you will see by this extract.

Henry. "And be it recommended to this church, in the states here represented, to pro-

vide, that their respective bishops may be called 'The Right Rev. A. B., Bishop of the Protestant Episcopal Church in C. D.,' and as bishop, may have no other title; and may not use any such style as is usually descriptive of temporal power and precedence."

Uncle. An address, embodying principles similar to these we have noticed, was transmitted by this association to the archbishops and bishops of the Church of England, inquiring whether an ordination of bishops for this country might be effected there; to which an affirmative answer was returned. Accordingly, at the recommendation of the convention of New-York, the Rev. Dr. Samuel Provost, and the Rev. Dr. William White, at the recommendation of the convention of Pennsylvania, were duly consecrated bishops of the churches in their respective states. So that the Rev. Samuel Provost, D. D., rector of Trinity Church, was the *first* bishop of the diocese of New-York

In 1789, Bishop Provost was assisted in his pastoral office over the Trinity Church, by the Rev. Abraham Beach, D. D., and the Rev. Benjamin Moore, D. D. The Rev. J. Leaming, D. D., resided in the city for some years, though not as a settled rector. In 1795, the name of the Rev. John Bisset appears on the list, as an assistant minister of Trinity Church. In the year 1801, Bishop Provost, induced by

ill-health, some afflictions in his family, and an ardent wish to retire from all public employment, gave notice to the General Convention, then in session at Trenton, New Jersey, of his intention to leave his office as bishop of the diocese of New-York, and of his resignation already tendered to a church convention of that state. To this proposition, however, the General Convention were not prepared to accede, though willing to provide Dr. Provost an assistant in the duties of his bishopric, as you will see by reading this extract from the minutes of the house of bishops.

Henry. "While the house of bishops sympathize most tenderly with their brother Bishop Provost, on account of that ill-health, and those melancholy occurrences which have led to the design in question, they judge it to be inconsistent with the sacred trust committed to them, to recognize the Bishop's act as an effectual resignation of his episcopal jurisdiction. Nevertheless, being sensible of the present exigencies of the church of New-York, and approving of their making provision for the actual discharge of the duties of the episcopacy, the bishops of this house are ready to consecrate to the office of bishop, any person who may be presented to them with the requisite testimonials from the General and State Conventions; and of whose religious, moral, and literary character, due satisfaction may be given."

Uncle. Accordingly, at the recommendation of the State Convention of New-York, the Rev. Benjamin Moore, D. D., then rector of Trinity Church, was consecrated bishop of the New-York diocese, in conjunction with Bishop Provost, in St. Michael's Church, Trenton, on the 11th of September, 1801. The house of bishops were explicit in their declaration, that they should consider the new bishop only as coadjutor bishop, during Dr. Provost's life, although competent to all the episcopal duties. In this year also, the Rev. John Henry Hobart and the Rev. Cave Jones, appear as assistant ministers of Trinity Church.

John. Mr. Hobart was afterwards bishop; was he not, sir?

Uncle. Yes; consecrated in 1811. In 1804, the Rev. William Harris was rector of St. Mark's Church, Bowery, and the Rev. Joseph Pilmore, rector of Christ's Church, which then stood in Ann, but afterwards in Anthony-street, near Broadway. Dr. Pilmore was from England; he began preaching in this city as a Methodist, but finally became an Episcopalian. He afterwards removed to Philadelphia, where he died. The names of Rev. Thomas Lyell, rector of Christ's Church, and Rev. George Strebeck, rector of St. Stephen's Church, appear in the printed list of 1808. In 1811, owing to the flourishing state of the church in the diocese of New-York, the increase of the bishop's

duties, and the bodily infirmities of Bishop Moore, it was deemed absolutely necessary that another assistant bishop should be appointed. And at the request of the Convention of the State of New-York, the Rev. John Henry Hobart was duly consecrated to the office of assistant bishop, by the General Convention, assembled in Trinity Church, New-York, May 29th, 1811.

John. Was Bishop Provost still alive?

Uncle. Yes, and assisted in the services of consecration. So that there were now no less than *three* bishops in the diocese of New-York at one time. In this year also, we find the names of several new ministers in the city; viz. Reverends Nathaniel Bowen, rector of Grace Church; Thomas Y. How, assistant minister of Trinity Church; and Rev. Richard C. Moore, D. D., rector of St. Stephen's Church. Dr. Moore, in 1814, was consecrated bishop of the diocese of Virginia, and removed thither. In this year, the printed list shows us the following accession to the former number of ministers in the city of New-York; viz. Reverends William Berrian, assistant minister of Trinity; John Brady, assistant minister, and John Kewley, M. D., rector of St. George's; Benjamin T. Onderdonk, assistant minister of Trinity, and Ralph Williston, rector of Zion Church.

Henry. Mr. Onderdonk is the present bishop, I believe?

Uncle. Yes; and you will notice that all the four bishops who have been over this diocese, were ministers at the Trinity Church in this city, before their consecration to that office.

CHAPTER FOURTEENTH.

EPISCOPAL CHURCH—CONTINUED.

Uncle. St. Paul's was the *third* Episcopal Church built within the precincts of the city. The first stone was laid on the 14th of May, 1764.

Henry. It was built, then, before the great fire?

Uncle. About twelve years before; and was saved from the like fate with the Trinity only by the timely exertions of the neighbouring inhabitants, who, keeping the roof constantly wet, thus extinguished the sparks as they fell. In this they were aided by the flatness of the roof, and the railing around it. St. Paul's was quite in the outskirts of the city

when first built. The same year in which the foundation stone was laid, the lot on which it stands had been *ploughed up and sowed with wheat*. And in 1826, there was a person residing in the city, who well remembered the building of the "third English Church," in the wheat-field. This has always been considered the most elegant and finished church in the city. It presents a fine view from the Park, and the appearance is very imposing, especially to strangers, upon the first sight. The front is an Ionic portico, the pediment of which contains a statue of St. Paul, in a niche, in the centre.

John. St. Paul has a cane in his hand, if I recollect aright. What does that mean, sir?

Uncle. The design might have been, to suggest, to the beholder, the peculiar character of the Apostle. You know he was called the Great Apostle to the Gentiles. In this character he traversed the greater part of Asia, as it was then known, Greece, Macedonia, and all the other countries lying about the Mediterranean Sea. In these journeys he doubtless travelled, many a weary mile on foot, over the hills and mountains of those eastern countries, with none other earthly aid than his staff. This then reminds us of the perseverance and zeal with which the first apostles of Christianity spread the knowledge of the truth.

The interior of the building is finished in the

Corinthian order, with high columns supporting an arched ceiling. But here, in this old magazine, published in 1795, I have found a short description of St. Paul's, which one of you may read

John. "The great window in front of this church, is adorned with the monument erected by order of Congress to the memory of General Montgomery. The pulpit and altar are designed and executed with a remarkable degree of taste. The steeple, which was finished last year, (1794,) completes the external appearance of the building; it is something more than two hundred feet high from the ground. Above the tower, rises a quadrangular section or story, of the Ionic order, with proper columns, pilasters, and pediments; the two next sections are octangular, of the Composite and Corinthian orders, supported by columns at the angles. The whole is crowned with a spire. The church, tower, and first section of the steeple, are of stone; the rest is of wood. As no expense has been spared, and the several parts have been directed by persons of taste and capacity, the structure is generally esteemed preferable to most of the kind in the United States."

Uncle. St. Paul's, you recollect, was built before the Revolutionary War. Since, then, with the increase of the city, the number of the Protestant Episcopal Churches has increased greatly. By looking upon this map of the city

you will see that the number of Episcopal Churches, in the immediate bounds of the city, is now *twenty-seven*, including the French Church in Franklin-street. You may mention their names and location, Henry.

Henry. All Saints' Church, in Henry-street; Christ Church, Anthony-street; Church of the Ascension, Canal-street; Epiphany, Stanton-street; Grace, Broadway; St. Clement's, Amity-street; St. Luke's, Hudson-street; St. Mark's, Stuyvesant Place; St. Peter's, Twentieth-street; St. Stephen's, Broome-street; St. Thomas', Broadway; St. John's, Varick-street; St. Bartholomew's, Lafayette Place; St. James', Hamilton Square; St. Timothy's, Houstoun-street, corner of Allen; St. Mary's, Manhattanville; and Zion Church, Mott-street. The others, sir, excepting the French, you have already mentioned

Uncle. The history of the French Church is full of interest, and deserves a separate consideration.

All Saints' Church, in Henry-street, was built in 1828. Mr. Haight is its present pastor. *Christ's Church*, was built in 1823; rector, the Rev. Dr. Lyell. The *Church of the Ascension* enjoys the labours of the Rev. Dr. Eastburn. The *Epiphany* was begun as a missionary enterprise, and is sometimes known as the Mission Church, with the Rev. L. Jones for its rector. The Rev. Mr. Taylor officiates in

Grace Church, which was erected in 1809. This has long been one of the most popular churches in the city. Over *St. Clements*, is settled Mr. Bayard; and Dr. Anthon, over *St. Mark's*. *St. Mark's Church* was founded in 1795. The spire, which adds so much to the beauty of the edifice, was not raised till 1827.

St. Peter's has been lately built, in a new part of the city; its rector is the Rev. Hugh Smith.

St. Stephen's was founded in 1805, is built of stone, and its size is 75 feet by 54; rector, Rev. Mr. Price.

St. Bartholomew's is of late erection, and is a great ornament to the upper part of the city. Mr. Kelly was lately the minister.

St. Thomas', commenced in 1823, was finished and consecrated in 1826. "It is made of stone, and in the most pure Gothic style of any edifice in the city. Its distinguishing features are the two large, angular, projecting towers at the northeast and southeast corners, which rise in undiminished proportions, to a height of 80 feet, and end in pointed turrets of a dwarf size; also, the immense Gothic window in front, between the towers, and occupying a large portion of the surface; beneath this, and in each tower, are the entrance doors." Its rector is the Rev. Francis L. Hawks, D. D.

St. John's was completed in 1810. It is one of the most magnificent churches in the country.

“It is ornamented in front with a portico, and four columns in the Corinthian style, which are based on a flight of steps above the street; and from the roof of the portico and church, is built the lofty and splendid spire, to the height of 240 feet. The bishop and two rectors officiate alternately in Trinity, St. Paul’s, and St. John’s.” These are at present, Bishop Onderdonk, and the Rev. Messrs. Schrœder, and Higbee. The Rev. Mr. Mills officiates in *St. Timothy’s*, and the Rev. Mr. Forbes in *St. Luke’s*. *St. Luke’s* was erected in 1821, and has a fine appearance from the street. *St. Mary’s* was founded in 1824.



CHAPTER FIFTEENTH.

THE FRENCH CHURCH,

Henry. You promised us, sir, a conversation concerning the history of the French Church, in this city, of which we are somewhat anxious to hear.

Uncle. I did so, and am glad to see you manifest such interest in the history of so interesting a people, as were the founders of the French Protestant Church in this city. You have heard more or less of their history, I know, and, therefore, do not wonder that you are desirous to learn farther concerning them.

Henry. Yes, we have both heard of the

Huguenots; but would like to learn more concerning their settlement in this country, and the cause of their flight from Europe.

Uncle. *Huguenots*, you will remember, was only another name for the reformed or Protestant Calvinists of France, which was first given to them about the year 1560. These devoted Protestants underwent a persecution from the hands of the Papists, with scarce a parallel, *as to cruelty*, in the history of religion, until a peace of short duration was obtained for them, by Henry III. King of France, 1576. This peace lasted only ten years. Henry IV. succeeded to the throne in 1589. This prince had been educated in the Protestant faith, and for a long time had been at the head of the Huguenot party. This proved an obstacle to his coronation, as king of France; but sacrificing his conscience to the suggestions of policy, he finally consented to abjure his religion; and in 1593 publicly professed Popery, and owned the authority and government of Rome. But he did not utterly forget his old friends and allies, the Huguenots. By the famous edict of Nantes, in the year 1598, he granted to them the liberty of serving God according to their consciences, and a full enjoyment of civil rights and privileges, without persecution or molestation. Many other privileges were granted, that were not even demanded by the Huguenots. Thus, they lived happily, under the provisions of this edict, for nearly a hundred

years, when it was most cruelly revoked by Louis XIV. in 1685. This weak prince not only revoked the edict of Henry, but followed up the revocation by a measure still more tyrannical and shocking. He addressed an express order to all the reformed churches *to embrace the Romish faith*. The immediate consequence of this unjust and cruel proceeding was, that the persecuted Protestants fled the country in all directions. More than half a million of these suffering people, on this occasion, turned their backs upon their native land, to seek a home and an asylum in other countries, where they could worship God according to the dictates of their own consciences, and enjoy that peace which their mother country had so cruelly refused them. This, in the event, proved highly detrimental to the best interests of France, but greatly advantageous to those countries and states where these industrious, skilful, and religious people settled. Wherever they went, their influence, both as to religion and learning, was good. Among other countries, their attention was turned towards the new world, and many of them found an asylum in the then province of New-York. The most wealthy settled in the city; others went into the country, and planted the town of New Rochelle; and a few took up their abode at New Paltz, in Ulster County.

John. How far, sir, is New Rochelle from New-York?

Uncle. About twenty miles, in a north-easterly direction. Those of them who resided in New-York soon organized a church, upon the principles and model of the reformed church in their native land; and, by their growth and foreign accessions, formed a congregation, said to have been superior, for numbers and riches, to all but the Dutch. Concerning those of the devout Huguenots who settled at New Rochelle, you, Henry, may read the following; which, says the Rev. Dr. Miller, "can be depended upon, though received *orally* from an old Huguenot woman of New Rochelle."

Henry. "When the Huguenots first settled at New Rochelle, the only place of worship they had to attend was in New-York city. They had taken lands on terms which required the utmost exertions of men, women, and children among them, to clear, and render tillable. They were therefore in the habit of working hard till Saturday night, spending the night in trudging down on foot to the city, attending worship twice the next day, and walking home the same night, to be ready for work in the morning. Amidst all these hardships they wrote to France, *what great privileges they enjoyed!*"

Uncle. You see what a privilege they considered it, to be permitted to meet once a-week their brethren, assembled in the house of God. They settled two ministers over this congregation in New-York. Mr. Rou was the first called;

and is represented as having been a man of much learning, but of rather an unhappy temperament. Mr. Moulinaars, his colleague, was most distinguished for his pacific spirit and unblameable life; he was a man of moderate abilities, but much beloved by his people. Between these two ministers, an unhappy dispute arose, about the year 1724. Of this, I will merely say a few words. It was, indeed, an unhappy affair. Mr. Rou was thought to have rather despised his fellow-labourer, and for a long time retained his influence over the congregation, on account of the superiority of his talents for the pulpit. But, in this year, Mr. Moulinaars gained a majority in his favour; and a new set of elders being elected, Mr. Rou was dismissed. But Mr. William Burnet, a son of the celebrated bishop of that name, being then Governor in the colony, and a firm friend to Mr. Rou, by his influence, reinstated that gentleman in his pastoral office. This caused a breach in the congregation, and it became divided; a part remaining with Mr. Rou, but the majority leaving the church, and connecting themselves elsewhere. Among those who left it, with great reluctance, was a Mr. Delancey, who was a man of wealth and influence, and had been a generous benefactor to the French church.

Henry. Did Mr. Rou preach in the French language?

Uncle. Yes; as did his successors, even

down to the present day. On every Sabbath, or every second one, the French inhabitants of our city may, if they choose, hear the gospel preached in their native tongue. This practice has been kept up, though the church would, doubtless, have been much more flourishing at present, had the English language been introduced into their pulpit altogether, many years ago. The French church has suffered much from their aversion to a change, as the Dutch formerly did from a similar cause. The members of the French church have dwindled away to a very small number, though they have one of the finest church buildings in the city.

Henry. This stands, I believe, on the corner of Church and Franklin streets. But whereabouts, sir, was the old one?

Uncle. The old French church stood fronting on Pine-street, between that and Cedar, and near Nassau-street. This venerable edifice you will now, doubtless, call to mind, as it is only five or six years since it was removed. It was one of the oldest buildings in the city, at the time of its removal. Here you see a picture of it, as it stood a few years ago. [*Head of the Chapter.*]

Henry. I now recollect, it, sir. It had a large yard before it, on Cedar-street, as is here represented.

Uncle. Yes; and the white tombstones, with which it was filled, betokening the abode of numerous dead, together with the old-fashioned

church, crowned with its ancient quadrangular tower, under whose arched windows the doves and swallows found a safe retreat, gave the whole an aspect of peculiar sacredness in the eyes of the beholder. But, like many other sacred enclosures in this bustling city, it has been invaded by the ruthless hand of *enterprise* and *improvement*; the slumbers of its dead have been disturbed—the church, with its old square tower, has been demolished—and the spot itself is now covered with one solid mass of lofty stores.

John. In what year was the old French Church built?

Uncle. In the year 1704; as you will see by the following inscription in Latin, which was on the front of it:—

ÆDES SACRA
GALLOR. PROT.
REFORM.
FVNDATA. 1704.
PENITVS
REPAR. 1741.

A plain translation of which, is: *This French Protestant Reformed Church was built in 1704; and repaired within in 1741.* It was removed, I believe, in 1832, and consequently had stood for the period of one hundred and twenty-eight years. Mr. Smith, who wrote his

history about the year 1750, in a note, gives a short sketch of the church, which Henry may read to us.

Henry. "The French Church, by the contentions in 1724, and the disuse of the language, is now reduced to an inconsiderable handful. The church, which is of stone, is nearly a square, (the area was 70 feet long, and 50 broad,) and plain both within and without. It is fenced from the street, has a steeple and a bell, the latter of which was the gift of Sir Henry Asshurst, of London. The present minister, Mr. Carle, is a native of France, and succeeded Mr. Rou in 1754. He bears an irreproachable character, is very intent upon his studies, preaches moderate Calvinism, and speaks with propriety, both of pronunciation and gesture."

Uncle. During the revolutionary war, this suffered, in common with most of the other churches, from the hands of the soldiery, being used as a *prison*. The new church was erected in 1832. The present rector is the Rev. Mr. Verren.

CHAPTER SIXTEENTH.

THE QUAKERS.

Uncle. We have been conversing somewhat concerning the history of the Episcopal Church in this city; but, as we purpose to consider the history of the different sects in the order that they appeared in the colony, we should have placed that of the Quakers next to the Dutch Reformed. For we have abundant mention of them as early as the time of Governor Stuyvesant. And how early was that, Henry?

Henry. He gave up his government in 1664, I believe.

Uncle. So that it must have been some years before 1664 that the Quakers, as a religious sect, were first known here. It is thought that they made their first appearance in 1657. In that year five persons, by name Robert Hodson, Christopher Holden, H. Norton, Mary Witherhead, and Doratha Waugh, are said to have arrived at New-York, then called New Amsterdam. The last two were put into a dungeon for declaring their principles in the street. Robert Hodson went to Hempstead, on Long-Island, where, holding a meeting publicly, he was apprehended by order of the governor of

New Amsterdam, as were also two women; all of whom received punishment from the governor. Robert Hodson was treated like a common felon. First he was led about the streets, "at the cart's tail," with his hands pinioned behind him; then beaten with a rope till he fell exhausted; and afterwards he was set at the wheelbarrow to work at hard labour. Such treatment was continued until Governor Stuyvesant was prevailed upon by his sister to let him go free.

John. How could the good Peter Stuyvesant be so cruel?

Uncle. There is much allowance to be made for him. You know that the peaceable Quakers had been persecuted in all the colonial settlements in North America, Rhode Island excepted; and Governor Stuyvesant went no farther in the work of persecution than our other good governors, especially those in the New England colonies. Besides this, all officers of the Dutch government in the colony, in taking their oath of allegiance, had to pledge themselves to "maintain the Reformed religion, in conformity with the word of God, and the decree of the Synod of Dordrecht." This famous synod, which was convened during the years 1618 and 1619, laid strict requisitions upon all governors, and other rulers. With this in our view, we can more easily account for the appearance of a persecuting spirit in the

conduct of Governor Stuyvesant. Many others of this society, who removed from New England, were treated by him with severity. Persons were made liable to fines for lodging a Quaker even one night. Though their number was still small, yet they continued to hold their regular meetings in the face of all opposition; and for the want of a more suitable place, they were accustomed to assemble in a wood between Flushing and Jamaica, on Long Island. But here also they were wrongfully disturbed, and apprehended by order of the governor. Among the rest thus apprehended, was one John Bowne, an inhabitant of Flushing, who was treated with more than usual severity, and sent to Holland for trial. His story is interesting, and somewhat as follows:—Being persuaded by his wife to attend one of their meetings, he was struck by their serious deportment, and manifest desire to worship God in sincerity, embraced their principles, avowed himself one of their number, and gave his own house for them to meet in. In consequence of this, he was apprehended and taken under guard to New Amsterdam, where, after suffering much, and making no promise to discontinue the meetings at his house, he was, in 1662, sent as a prisoner on board of a ship-of-war to Holland. But, through contrary winds, he was landed in Ireland, and permitted to pass through that country and England, on engaging to appear

in due time in Holland. This promise he faithfully fulfilled, and thus gave them a noble example of truth and honesty. But his judges there, finding him steadfast to his opinions of religious duty, at length set him at liberty. Soon after this he returned home, and found on his arrival the government in the possession of the English. He saw also the Dutch governor; who, it is said, made an acknowledgment to him for his cruelty in the treatment inflicted upon him by his order.

Henry. Were the English governors more friendly to the Quakers than the Dutch had been?

Uncle. Yes, much more; so that their numbers increased very rapidly after the surrender. In 1692, a *yearly* meeting was held at Flushing; which shows that they were in a flourishing state. In 1696, a meeting-house was built in New-York. This was only three years after the building of the first Garden-street Church, and consequently was the *third* house erected for public worship without the walls of the fort.

John. Whereabouts was this Quaker meeting-house, sir?

Uncle. It was probably the same building that we find on a map of the city, published in 1728, standing on a narrow street which connected Maiden-lane with Crown, now Liberty-street.

This church was outside of the walls of the

city, which once run along where *Wall-street* now is, and being afterwards sold to Mr. Grant Thorburn, was for many years used by him as a seed store. The store you undoubtedly recollect, as it has been pulled down only a year or two.

Henry. Where did they build after this?

Uncle. In Pearl-street, on the block between Franklin-square and Oak-street. There the Quaker meeting-house, for many years, stood separated from the bustling street by its neat wooden railings. During the revolutionary war, it suffered in common with the other non-Episcopal churches, and was used by the British army as a hospital. When this property was sold, the society again built in Rose-street. Besides this, the Friends now have meeting-houses in Hester, Henry, Carmine, and Downing streets.

Henry. Why, sir, did the British army disturb the Quakers, when they were so peaceable?

Uncle. They disturbed them merely because they *were* peaceable. They wished to see them take up arms as loyalists. But the Quakers, generally speaking, remained true to their principles of *peace*. So early as 1675, we find that a considerable number of inhabitants at Oyster Bay, L. I., being Quakers, refused to take up arms and watch against the Indians, for which fines and taxes were levied upon them. But, in 1755, "the people called Quakers" advanced largely from their substance in aid of the colonial

army against the French. This was an exception to their general rule. In the American revolution we again find them neutral. And this was peculiarly a time of trial to them. For, to attend their yearly, and other meetings, they had not only to pass the lines of the contending parties, but over ground rendered still more perilous by hordes of desperate men, who, for plunder's sake, frequented that part of the country that lay between the American and British armies, and so long known as the Neutral Ground.

From these lawless men, the Quakers experienced frequent abuse, and robberies. On these very grounds the meetings were frequently held, as at Marmaroneck, Purchase, and Shapagua. Also, when the yearly meeting was held on Long Island, the members who came from a distance were liable, in going within the British lines, to be taken up and imprisoned, and no less so on their return. Accordingly, on their return from the yearly meeting of 1777, eight persons were apprehended, and imprisoned for several months in what was called the "Fleet Prison," lying at Esopus creek, in Hudson river. Many others met with losses and abuse, in going to and from the yearly meeting, but principally from the lawless men on the neutral ground. And indeed, when the nature and circumstances of the war, and the relative situation in which the contending armies were placed, are taken into consideration, it is evident, as the Quakers

themselves assert, that an indulgence and liberty were granted to them, hardly to have been expected.

Before we take leave of these peaceable people, I will just mention something about which you may inquire, should you ever be at the town of Flushing, L. I. There were standing in that place, in the year 1800, two large oak trees, under which *George Fox*, the great founder of the sect of Quakers, or Friends, preached, during his visit to this country about the year 1670. When they were once in danger of being cut down, Mr. John Bowne, perhaps a descendant of the person of the same name whom we have noticed above, agreed to pay the market price of the wood to the owner, in order that they might be spared. Some day, perhaps, you may have an opportunity of inquiring concerning these trees.

John. Who were some of their ministers, sir?

Uncle. Ah! they have no regularly educated and ordained clergymen, as we have, John. And this is one of their chief errors. They have no pastors, entirely devoted to the work of religion, to "*take care of the church of God,*" as St. Paul expresses it; and none to whom his other words of inspiration might be applied, "If a man desire the office of a bishop, he desireth a good work." They profess to found their practice on this passage of Scripture:—"*Freely ye have received, freely give.*"

CHAPTER SEVENTEENTH.

THE LUTHERAN CHURCH.

Uncle. One of the earliest sects of Christians that appeared in the city, after the surrender of Governor Stuyvesant, in 1664, was that of the Lutherans. The terms, you recollect, on which the Dutch governor capitulated were extremely favourable, not only to those of his own sect, but to those also of every denomination; for they were to have "freedom of conscience" in regard to matters of religion, and to be free from restraint in reference to their mode, time, and other peculiarities of worship. Many of the Dutch inhabitants were undoubtedly Lutherans at the time of surrender; but their numbers appear to have rapidly increased after these favourable terms in regard to faith were published by Governor Nicolls, as an encouragement for settlers. Indeed, so great was the number of Lutherans at that time, that the very next year after the English flag had been displayed from the heights of Fort Amsterdam, they petitioned for liberty to send to Germany a call for a regular pastor. This petition, of course, Governor Nicolls granted, and in February, 1669, two years after Colonel Nicolls had left the govern-

ment, the Rev. Jacobus Fabricius arrived in the colony, and began his ministrations.

John. O, I remember his name; he had some difficulty with the governor, I think you said.

Uncle. All the difficulty was, that being accused of disturbing the peace of one of the southern colonies by preaching his peculiar sentiments, he was, in consequence of this, reproved by the governor, and his liberty of leaving the bounds of the colony, was at first somewhat restricted; and afterwards he was prohibited altogether from preaching; and to show you what customs obtained in those days, was I believe the only reason why I mentioned the circumstance at all. However, it is not much to be wondered at, considering the state of the times then, the recency of the reformation, and the relics of Papacy then to be found both in the forms and doctrines of the Lutheran church, that an outcry was made by American colonists against its zealous preachers. Although Luther was looked upon by all Protestant reformers as the great and worthy leader of all opposition to the ghostly power of the Pope, still some of his peculiar doctrines were esteemed by them to be as fatally erroneous and heretical as those held by the "Mother Church" herself. It is not uncharitable towards our Lutheran brethren, to say, (because it is a fact acknowledged by all,) that of all the Protestant churches, the Lutheran most nearly resembles the Roman. Hence it

was, I think, that Mr. Fabricius, and others among the early Lutheran clergymen in the colony, met with some trouble and opposition. But you must not imagine from these remarks, that the tide of opposition was setting strongly against the Lutherans; rather the contrary. For in the year that Mr. Fabricius arrived, on the 13th of October, 1669, Lord Lovelace, who had succeeded Colonel Nicolls in the government, publicly proclaimed his having received a letter from his master, the Duke of York, expressing his pleasure that "the Lutherans should be tolerated, &c." And this was a great deal for the Popish duke to declare; for afterwards, you will remember, when he occupied the throne of England as James II, he manifested his violent opposition to every thing that savoured of Protestantism, and earnestly endeavoured to establish Romanism in the kingdom. Lutherans, Presbyterians, and Episcopalians, were all the same in his eye, so long as they refused allegiance to the Pope, and all alike felt the weight of his tyrannical bigotry, when a succession to the throne and sceptre of England gave him an occasion for the display of that spirit, the exercise of which finally cost him his crown and his kingdom.

Henry. You mentioned, sir, that the Lutherans, of all Protestants, differ least from the Romish Church. I should like to know how they differ from their fellow Protestants.

Uncle. A few words will explain this. Since the age of the good Luther, the creed of his followers has undergone many minor changes, though the main features of their systematic principles remain the same. Luther, you know, was educated a Romanist, cloistered in one of their monasteries, ordained a priest in their church, and had no one to instruct him in the principles of Protestantism, and to teach him that the Romish church was corrupt in doctrine and deed, and needed reformation. How wonderful, then, that he should have been a reformer at all! It would have been more wonderful still, had he come out so entirely free from the faults of Popery, as afterwards did Calvin, Knox, and others. But to answer your question more directly, Henry; the disciples of Luther differ from most other Protestants, in the following particulars; they affirm that the body and blood of Christ are *materially* present in the sacrament of the Lord's Supper, though in an incomprehensible manner; and they maintain some of the old religious rites and ceremonies of the Papists; though in later years their public teachers have indulged in the liberty of dissenting from the less important symbols, and creeds, and sectarian principles of their founder. The Lutherans were formerly very strict in relation to the principles of their faith, and their religion made a part of their civil polity, which, perhaps, benefitted the

cause of Christianity much in those early times of reformation; but there can now be but little doubt that vital Christianity has flourished more among the Lutherans, since they have adopted the general sentiment that Christians are accountable to *God alone* for their religious belief, and that errors in faith are not crimes punishable by the magistracy of the country. But we must return to the history of the Lutheran church in New-York. We have seen that they were the next to the Dutch Reformed, in settling a minister, and consequently the history of their church begins farther back than any other in the city, the Dutch Reformed and the Friends excepted.

John. How long did Mr. Fabricius preach here, before he was silenced by the governor?

Uncle. From the year 1669 to 1675; just six years. In 1675 he was forbidden to preach any more in the province, either in public or private. This severity was induced by the imprudencies of the rev. gentleman. His successor was the Rev. Barnardus Arentius.

Henry. Had the Lutherans a church in Mr. Fabricius' time?

Uncle. No. In 1671, as we learn from Smith's history, *Martin Hoffman*, by the petition of the minister and elders of the Lutheran Society, in New-York, had liberty given him to visit the settlements on the *Delaware River*, to solicit contributions to assist them in building

a church. But from results, it appears that he was not successful in his mission.

The church in the fort, was, then, the only one in the city. But about the year 1710, their numbers being very much increased by the arrival of about three thousand Palatines from Europe, under the conduct of Governor Hunter, they erected their first church. Here, John, on this old map of the city, see if you can find the location of the Lutheran Church.

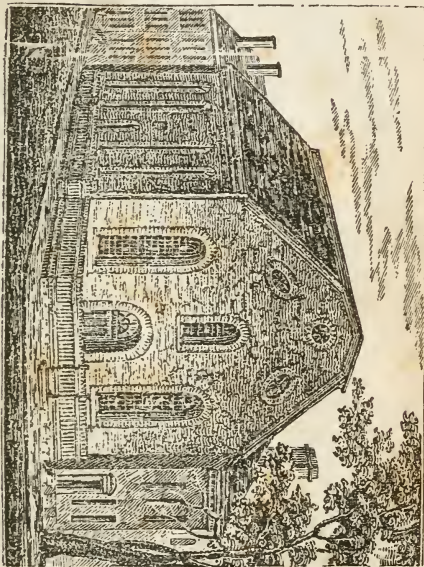
John. Yes, sir; here it is, on the corner of Rector-street and Broadway.

Henry. It was burnt down in the great fire of the revolution, I think you told us, uncle.

Uncle. True; it was burnt at the same time with the old Trinity. Some years before this, it had a narrow escape from the flames. In one of the old weekly papers there is a notice, that the "German Lutheran Church" was, in August, 1750, struck by lightning; which running down the steeple, tore off some shingles, otherwise injured the roof, and finally set fire to it; but by the rain and timely assistance, the rising flames were extinguished. It was never rebuilt after the fire in 1776, and Grace Church now occupies the spot. About ten years before the revolution, the German Lutherans built another church. Where was that, John?

John. Is not that singular looking old building, at the corner of Frankfort and William streets, the one, sir?

Uncle. You are right. Here is a view of it, as it is still to be seen. It was built in



1766, and dedicated on the first of May, 1767. It was called Christ's Church. This situation was, then, of course, far out of town. There were but a few scattering houses along on the

line of Chatham-street, then known as the "High Road to Boston." The church stood not far from the borders of what was called "Beekman's Swamp," and is even at present sometimes known as the "Swamp Church."

The first pastor of Christ's Church was the Rev. John S. Geroeck, who officiated there six years, and was then succeeded by the Rev. Frederick A. Muhlenberg. Mr. Muhlenberg was the pastor until the year 1776, when the breaking out of the war interrupted his labours. From this period the church was destitute of a regular pastor until the year 1784. But the building was not "closed" during all this time. It was one of the few buildings in the city saved from the desolating hand of the British soldiery, and was used by the Hessians as their place of worship.

John. Who were the Hessians, sir?

Uncle. They were soldiers from Germany, long known in Europe for their bravery and hardihood, and at that time under the pay of England. They take their name from Hesse, a principality of Germany. These German regiments had chaplains, who officiated by turns in the Lutheran Church. The Hessians were very attentive to the worship of their fathers when in this country, and by their liberal contributions to the plate on Sundays, the Lutheran Church was freed from debt, and had a handsome surplus. They were famous for their

beautiful singing, with which they celebrated the worship of God, and soothed their melancholy hours. And though they sung in their native language, yet the Americans used frequently to assemble around their places of worship and amusement, to listen and admire. In this cemetery, many a poor stranger from Germany was buried during the long continued war. Hessian officers, in full military costume, have since been disinterred, with their side-arms, cocked hats, and boots.

At the restoration of peace, in 1784, the Rev. Dr. J. C. Kunze, who had recently emigrated to Philadelphia from Germany, accepted a call to become the pastor of Christ Church, and officiated until his death, which occurred in July, 1807. The portrait of this venerable pastor, which hangs in the halls of the New-York Historical Society, you may perhaps have an opportunity of seeing. He was much esteemed in this city for learning and piety, and held, for several years, the respectable office of professor of languages in Columbia College. In October of the same year, the Rev. F. W. Geissenhainer was installed in the pastoral office, and remained with his people until 1814, when he resigned and removed to Pennsylvania. His successor was the Rev. C. F. Schæffer, who officiated till 1822, then left and took charge of St. Matthew's, the English Lutheran Church, in Walker-street. On

Dr. Schæffer's leaving, Dr. Geissenhainer was recalled to the old church, where he continued till 1830, when the congregation removed to the church in Walker-street, the Walker-street congregation having previously removed to Orange-street.

John. Had they built a church in Orange-street?

Uncle. No; but they had purchased one from the "Irish Presbyterian Church," now known as the Canal-street Church.

Henry. Is not Dr. Geissenhainer since dead?

Uncle. Yes. He departed this life a month or two ago, full of years; being at that time, probably, the oldest clergyman in the city. He came out to this country just after the close of the revolutionary war, being induced to emigrate by the pleasant pictures of America, given by a Hessian soldier on his return from thence.

Dr. Geissenhainer had an energetic and well disciplined mind, and was a man of extensive and critical knowledge on various subjects. He was peculiarly the friend of the *poor*, both by counsel and pecuniary aid, a faithful pastor, and a sincere Christian. And his end, like that of all *good* men, was peace, and calm submission to the will of God.

CHAPTER EIGHTEENTH.

THE JEWS.

Uncle. We have continued our conversations concerning the different sects of Christians so far, in reference to the date of their appearing in our city, and in pursuance of our plan, we will next turn our attention to the Jews, and the time of their settling here; although, as you know, they would consider it no privilege to be considered a Christian sect.

John. That is, they are not believers in Christ.

Uncle. And not only so, but through ignorance and perversion, they esteem the name of Christ a reproach. Nevertheless, as they bear so intimate and interesting a relation to the sacred narrative of the Bible, there is much interest connected with their history as a religious sect. The first that we hear of their presence in the city, was about twenty years after the surrender by the Dutch, in 1685, when they petitioned the governor of the province for the liberty of exercising their own form of religion. This reasonable request, the governor was inclined to grant; but upon referring the question to the mayor and aldermen of the city,

in common council, objections were made, and the following opinion thereupon was returned: you may read it, Henry.

Henry. "That noe publique worship is tolerated by act of assembly, but to those that professe faith in Christ, and therefore the Jews' worship not to be allowed.

Uncle. *Faith in Christ*, you see, in the opinion of the rulers of the city, was the necessary requisite for obtaining liberty to worship publicly as an established sect. But this state of things did not long remain. As rulers changed, opinions changed, and the Jews finally came to enjoy the same privilege that other denominations did.

Henry. In what year, sir, did they attain this privilege?

Uncle. Their synagogue in Mill-street was built in 1730, but it must have been a number of years before this that they were admitted to the common privilege of free worship: 1730 was quite early, in the history of the city, for them to have a synagogue. It was about the time, you will recollect, when the first printed newspaper in the city made its appearance.

Henry. Why was Mill-street so called, uncle?

Uncle. It is said that formerly there was a *mill seat* and water course there, which gave rise to the name of the street. And here is a passage relating to the subject, in Mr. Watson's

collections, which one of you may give us in his own words.

John. " I once heard from the Phillips' family, that in early times, when the Jews first held their worship there, (Mill-street,) they had a *living spring* in which they were accustomed to perform their ablutions and cleansings, according to the rights of their religion."

Uncle. This was very convenient for the Jews ; and they appear to have lived as a quiet and peaceable body of citizens, undisturbed in the enjoyment of their privileges, and experiencing no open oppression, until the year 1737, when their troubles opened afresh upon them. This was owing to a question of political import and interest, which at that day created a great commotion in the city. The particulars of this case I will not detail to you, but only enumerate them so far as they affected the peace and popularity of the Jews. Then, as in these times, the political elections were warmly contested. Two candidates for the seat in the Assembly were before the citizens, supported by opposing parties. One party had enlisted the favour of the Jews, by which they had the prospect of gaining the election, while the opposition used every exertion to counteract their influence ; and for this purpose they obtained, as their counsellor in the court, a Mr. Smith, who was then one of the most conspicuous lawyers in the city. The cause of his clients was ultimately gained by Mr. Smith,

who urged the argument that the Jews were not qualified electors. In point of fact, this argument was not valid ; but the object of the oration was obtained by the mere dint of his eloquence. A portion of the account given by Mr. Smith, the historian, you may read, as being a fact of much interest in the history of the Hebrews in this city. Here it is, Henry.

Henry. " Mr. Murray (the counsel for the Jews) drily urged the authority of the election law, giving a vote to *all* freeholders of competent states, without excepting the descendants of Abraham, according to the flesh ; and with astonishment heard a reply, which captivated the audience into an opinion, that the exception must be implied for the honour of Christianity, and the preservation of the constitution. The whole history of the conduct of England against the Jews was displayed on this occasion, and arguments thence artfully deduced against their claims to the civil rights of citizenship. After expressing the emotions of pity naturally arising upon a detail of their sufferings, under the avaricious and barbarous policy of ancient times, he turned the attention of his hearers to that mystery of love and terror manifested in the sacrifice of Christ ; and so pathetically described the bloody tragedy at Mount Calvary, that a member cried out with agony and in tears, beseeching him to desist, and declaring his conviction. Many others wept ; and the unfortunate Israelites were con-

tent to lose their votes, could they escape with their lives; for some auditors of weak nerves and strong zeal, were so inflamed by this oratory, that, but for the interpositions of their demagogues, and the votes of the house in their favour the whole tribe in this dispersion would have been massacred that very day, for the sin of their ancestors in crucifying Jesus of Nazareth, and imprecating his innocent blood upon themselves and their children." Why, sir, they came near killing them!

Uncle. So our historian informs us. And this singular fact goes to show us how great power men of eloquence have over others, and how the heated passions of men often hurry them on to deeds of violence and wickedness. But we should suffer no eloquence, on any occasion, to persuade us to what is wrong, or subvert our better judgment. And if you will take notice, you will see that the historian refers this high transport of passion only to men of "weak nerves and strong zeal,"—such zeal as was without knowledge.

Thus the votes of the Israelites were rejected, and they themselves, for a while, deprived of the common rights of citizenship.

The city records show, that in 1728, the Jews applied for a spot to be used by them as a burying ground. A lot was accordingly granted them, 112 feet long and 50 broad, near the *Cripple Bush* or *Swamp*, opposite to what is

now Chatham-square, on Oliver-street, then, a long distance out of the city. Their burial ground remains in the same spot still, and has so far escaped the disturbance which so many other of these sacred grounds in our city have met with, from the hand of *enterprise* and *improvement*.

We will now devote a moment or two to their synagogues. And on this subject, Henry may read to us the account given by Mr. Goodrich, in his *Picture of New-York*. Here it is. He wrote in 1828, when the synagogue in Mill-street was still standing.

Henry. "The Jews' Synagogue, in Mill-street, built 1730, and rebuilt in 1818, is a stone edifice, 58 by 35 feet. The worship is here performed in the Hebrew language, and in the same manner and form as in ancient times. Strangers are admitted, but females are all accommodated with seats in the gallery; the service begins on Friday evening at sunset, and is continued on Saturday morning at ten o'clock. It is highly curious and impressive. The former Rabbi, Rev. G. Seixas, here officiated for 50 years regularly. The interior ornaments are elegant and costly. A lamp is kept perpetually burning before the ark. The ark is the sacred depository of the Book of the Law, (of which a valuable manuscript copy of great antiquity belongs to the congregation,) and is of a semicircular form, constructed in the most

finished style of workmanship, of curled maple and satin wood, with sliding doors. The Rev. Mr. Peixotto is the present Rabbi.

It is upwards of a century since the Mill-street congregation was established, and few, if any, of the members then resided above Wall-street. The increase of our city has left few families in that neighbourhood, and this, with the great increase, and the continued arrivals from the continent of Europe, rendered it necessary to erect a new temple. Accordingly, a *new synagogue* has been purchased in Elm-street, north of Canal-street, formerly the African Church, and has been elegantly fitted up by the German and Polish Jews, whose form of prayer is somewhat dissimilar to the Portuguese. The interior, though small, is finished in a rich and neat style.

A row of pillars supports the gallery, which has a railing of carved mahogany. The reading desk, or pulpit, which stands in the centre, facing the east, is of Mahogany, enclosed within a railing of fret-work. The ark, on the east side of the church, and facing the desk, for the reception of the law, is large and circular, of curled maple and mahogany, with a dome, supported with Ionic columns, with caps and bases. The ten commandments in front, are of raised golden letters, on white marble, supported by gold cornucopias. In front of the holy receptacle of the law, hangs a rich curtain of

blue satin, elegantly embroidered with Hebrew inscriptions:—the interior of the ark opens with sliding doors, and is lined with the same material. The centre chandelier, together with four smaller ones, and clusters of astral lamps over the gallery, with the candelabras, are richly finished with bronze and gold, the whole being splendid and in good taste.”

Uncle. This was written some years ago, and since then, the old Mill-street synagogue has been removed entirely.

The number of synagogues, in our city, has, since then, been increased by one. They are now as follows:—one in Crosby-street near Spring, of which Mr. Seixas is Rabbi; the second in Elm-street, as noticed above, of which Mr. Hart is Rabbi; and the third in Centre-street, where Mr. Samuelson officiates. But while the Jews are thus well supplied with synagogues, it is a lamentable fact that many of this interesting people have so far forgotten the sacred claims of their own national religion, as seldom to step their feet within the portals of a temple.

CHAPTER NINETEENTH.

THE PRESBYTERIAN CHURCH.

Uncle. We come now to speak of the Presbyterian church in the City of New-York. This body of Christians, so flourishing now, was not known here until about the year 1706. Their number was then small, and having yet no organized church, they were in the constant practice of meeting in some convenient, though private place, where their worship was conducted among themselves; some of their own number taking the lead in praying, singing, and expounding the Scriptures.

Henry. Where the Presbyterians of New-York the first known in *America*?

Uncle. They were *among* the first, although the first *presbyteries* formed in this country were at Charleston and Philadelphia, near the year 1704. There were also several regular *congregations* of Presbyterians some time before this. The names of those who composed the presbytery of Philadelphia, were, Rev. Francis M'Memie, John Wilson, Jedidiah Andrews, Nathaniel Taylor, George M'Nish, and Samuel Davies. The first mentioned, the Rev. Francis M'Kemie, visited New-York in 1707,

and was cruelly and barbarously used by Lord Cornbury, who was then governor of the province. Lord Cornbury, as we have seen before, was a violent churchman, and suffered his sectarian zeal to transport him far beyond all the bounds of moderation and justice.

John. We remember, sir, your mention of his conduct towards the minister at Jamaica, Long Island.

Uncle. And his base treatment of Mr. M'Kemie was hardly less glaring. This clergyman, on his arrival in the city, had made an engagement to preach in the old Dutch Church, in Garden-street, when he was peremptorily forbidden the attempt by the imperious Lord. Having preached, however, to a small audience, collected in a private house, in some part of Pearl-street, he was apprehended and confined by order of the governor, for two months, at the expiration of which, having given bail for his appearance at court, he was set at liberty. On his trial, however, he was acquitted: though through the prejudice of the governor and the court, he was not discharged until he had paid the whole costs of the prosecution, which amounted to nearly three hundred dollars; a heavy fine for an unoffending minister to pay, and cruelly imposed. But the next year, 1708, to the great joy of all, Lord Cornbury was removed from the government. From this time the Presbyterians increased very rapidly. In

1716, a plan was conceived of forming a regular Presbyterian Church, and settling a stated pastor. Measures were taken accordingly, and the Rev. James Anderson, a Scotch clergyman, who had been preaching at New Castle, Delaware, was called to be their first pastor.

John. Where was their church, sir, at that time?

Uncle. They had no church-building yet; and for three years they met in the old City Hall, which stood at the corner of Wall and Nassau streets, fronting upon Broad-street. But, Dr. John Nicoll, Patrick M-Night, Gilbert Livingston, and Thomas Smith, having purchased a piece of ground on Wall-street, laid the foundation of the new church in 1719. This was the first Presbyterian edifice ever erected in New-York, and stood on precisely the same site that the present Wall-street Church occupies.

Henry. Was it as large as the present one?

Uncle. Not quite. You would be amused by a representation of it, that an estimable citizen of former days, Mr. David Grim, left, as it appeared in 1742. It was a small wooden building, with no steeple or bell, and with only three small windows on each side; much unlike the towering edifices that have since adorned the spot.

In 1721, they petitioned Colonel Schuyler, who then had the chief command in the colony,

for an act of incorporation, but were disappointed in their expectations, through the opposition made by the Trinity Church vestry-men. A similar effort was made repeatedly to obtain a charter, but as often proved unsuccessful; till, at length, in 1774, the petition, through the kind interference of Governor Tryon, was favourably received in England; the charter was accordingly drafted, and ready for transmission, when the breaking out of the revolutionary war rendered all farther process in relation to a charter from the British government unnecessary. In 1722, a small number of the members of this church withdrew, and meeting stately in a building in William-street, between Liberty and Pine streets, called the Rev, Jonathan Edwards, afterwards President of Princeton College, to be their pastor.

Mr. Edwards accepted their call, and preached to them for nearly a year, when he returned to New-Haven; and the separated body soon after connected themselves again with the Wall-street Church. In 1726, Mr. Anderson was succeeded in his pastoral office by Mr. Ebenezer Pemberton, from Boston.

John. But what became of Mr. Anderson after this, sir?

Uncle. I was about to tell you, that before he left the New-York church, he received a call from a congregation in New Donnegal, Penn-

sylvania; where he settled. Mr. Pemberton remained a successful pastor for many years. It was in his time that Mr. Whitefield first visited the city, and he was the only minister in New-York who welcomed that minister to his pulpit. But his hospitality was richly repaid. Mr. Whitefield's labours, you know, were very much blessed, in the conversion of many who afterwards became firm and useful members of the Presbyterian Church. The church at this time, enjoyed quite an extensive revival of religion, and the congregation was very much enlarged. Do either of you remember the date of Mr. Whitefield's first visit to New-York, about which we conversed some time ago?

Henry. My notes say it was the year 1740.

Uncle. Yes; and eight years afterwards, owing to the increase of stated worshippers, the church edifice was rebuilt, and enlarged. And the Rev. Alexander Cumming, then pastor of a church in New-Brunswick, was in 1750 installed collegiate pastor with Mr. Pemberton. But these two pastors resigned about the year 1753; Mr. Cumming from ill health, and Mr. Pemberton on account of some difficulties that had arisen among his people concerning the introduction of the use of Watts' instead of Rouse's psalms and hymns into the public worship. The church were extremely sorry to part with either of them, but especially Mr. Pemberton, who had been so long their devoted pastor, and

friend. Attempts to prevail on him to remain proved unsuccessful, as he considered it his duty to go. Henry may read to us what Mr. Smith, whom I have before introduced to you as the New-York historian, says of Mr. Pemberton, and the church in Wall-street. You may stop at the end of the fifth line of the Latin inscription.

Henry. "Rev. Mr. Ebenezer Pemberton, was a man of polite breeding, fine morals, and warm devotion; under whose incessant labours the congregation greatly increased, and was enabled to erect the present edifice, 1748. It is built of stone, railed off from the street, is eighty feet long, and in breadth sixty. The steeple raised on the southwest end, is in height one hundred and forty feet. In the front to the street, between two long windows, is the following inscription, gilt and cut in a black slate, six feet in length:—

"AUSPICANTO DEO

HANC ÆDEM

CULTUI DIVINO SACRAM IN PERPETUUM CELEBRANDO,

A. D. MDCCXIX.

PRIMO FUNDATAM;" &c.

The translation I leave to you, uncle.

Uncle. It is simply this:—"By the favour of God, this sacred temple for the continual celebration of Divine worship, was first founded Anno Domini, 1719, &c.;" it afterwards states

the year in which it was repaired, and by whom it was erected. Mr. Smith, in the next paragraph, speaks of Mr. Cumming as a "young man of learning and penetration."

CHAPTER TWENTIETH.

THE PRESBYTERIAN CHURCH—CONTINUED.

Uncle. The difficulties in the Preybyterian Church, which had occasioned Mr. Pemberton's removal, unhappily continued for nearly six years; when Mr. David Bostwick, from Jamaica, Long Island, accepted their call; and the party still clinging to the old system of psalmody withdrew, and formed a new church. Mr. Bostwick, was installed in the summer of 1756; and the new church were successful in sending a call to Mr. John Mason, of Scotland, who settled as their minister, in 1761.

Henry. Where did the new congregation worship?

Uncle. In Cedar-street, between Broadway and Nassau-street, where they built a church, which stood until a few years ago; when it was torn down to make room for *stores*. Mr. Mason was succeeded by his son, the late Rev. John

M. Mason, D. D., who was also the first pastor of the Murray-street Presbyterian Church. Mr. M'Cloud, was afterwards settled over this church, who, again, was succeeded by Dr. M'Elroy, the present pastor, in 1824. The congregation now worship in a beautiful edifice in Grand-street, near its junction with Broadway. But to return; the Wall-street Church, at the time of Mr. Bostwick's settlement, notwithstanding the dissensions concerning the psalmody, was very flourishing, and the congregation numbered twelve or fourteen hundred souls. Mr. Smith has left us a few remarks concerning Mr. Bostwick also, which one of you may read.

John. "He is a gentleman of mild, Catholic disposition; and being a man of piety, prudence, and zeal, confines himself entirely to the proper business of his function. In the art of preaching, he is one of the distinguished clergymen in these parts. His discourses are methodical, sound, and pathetic; in sentiment, and in point of diction, singularly ornamented. He delivers himself without notes, and yet with great ease and fluency of expression; and performs every part of Divine worship with a striking solemnity."

Uncle. Mr. Smith, was a cotemporary of Mr. Bostwick, and doubtless knew him well. In the course of a few years, Mr. Bostwick's health began to decline, and this so seriously interrupted his labours, that the church gave a

call to the Rev. Joseph Treat, who settled as collegiate pastor in 1762. The illness of Mr. Bostwick, to the great grief of his people, soon ended in death. After this event, a call was sent to the Rev. John Rodgers, and accepted; and in 1765, he commenced his pastoral labours in New-York. The installation sermon on this occasion, was preached by the Rev. James Caldwell, of Elizabeth Town, New-Jersey.

Henry. Was this the Mr. Caldwell that was in the Revolutionary war?

Uncle. The same, I believe. He was a very active patriot; and so much engaged in the cause of liberty, that he was made a quartermaster in the army. He met his death, you will recollect, by an accidental shot.

Henry. And his wife was also killed during the war.

Uncle. Inhumanly murdered; if we may credit history. It is said that a cruel Hessian discharged his musket into her bosom, as she sat at the window of her house with an infant in her arms. Thus bloody are the deeds of war. Let us sincerely pray for the happy time, when nations shall learn war no more, but when they shall beat their swords into ploughshares, and their spears into pruning hooks, and Christ shall be Lord and Judge among the nations.

Under Mr. Rodgers' ministerial labours, the church and congregation so rapidly increased, that it was found necessary to provide for the

erection of another place of worship. Accordingly, in 1766, the foundation of a new meeting-house was laid in Beekman-street, between Nassau-street and Park Row, which was completed in the course of the next year. Mr. Rodgers preached the dedication sermon on Jan. 1st, 1768.

John. This was known as "The Brick Meeting-House," was it not, sir?

Uncle. Yes; and when first built, was so far in the outskirts of the city, that it was commonly said to be *in the fields*. Mr. Rodgers continued the successful pastor of these two churches until 1775, when the breaking out of the Revolution interrupted for a while his useful labours. The two Presbyterian, suffered in common with other churches, from the depredations of the reckless soldiery. They were completely stripped of every thing within, ornamental or useful; pews, galleries, and floors, were alike torn up, and the whole were left, when the British evacuated the city, mere naked shells. In Nov. 1783, Dr. Rodgers and Mr. Treat, with the greater part of their flock, returned to the city, and commenced repairing their shattered edifices. In the meantime, by the kind invitation of the Episcopal church, they worshipped in St. George's and St. Paul's churches. The Brick Church was repaired by June 1784, but the one in Wall-street not till the succeeding June, 1785. They were now able to support but one pastor, and the pastoral relation of Mr. Treat was accord-

ingly dissolved in 1784. But in August of the next year, another minister, Mr. James Wilson, from Scotland, was called and settled as a colleague of Dr. Rodgers. Mr. Wilson continued his charge for three years, when, on account of ill health, he was at his own request dismissed. The Rev. John M'Knight succeeded him, but his health failing, Mr. Samuel Miller, a licentiate of Lewes' Presbytery, Md., was called, and installed June 5, 1793. In May, 1798, a third church was erected, on a lot of ground, given for the purpose by Col. Henry Rutgers, at the corner of Rutgers' and Henry-streets. Another associate pastor, the Rev. Dr. Milledoler, of Philadelphia, was now settled. In 1809, these three churches, which had hitherto been *associate*, and under one eldership, were divided into three distinct churches. Dr. Rodgers remained as common pastor to the Wall and Beekman street churches, with Dr. Miller as his colleague over the Wall-street one; while Dr. Milledoler continued his connection, as sole pastor, with the Rutgers'-street Church. Since 1809, the number of Presbyterian churches has very much increased. How many do you count on this list, John?

John. Twenty-nine, sir.

Uncle. An astonishing increase in thirty years. They have sprung up on every side; and their histories, as a matter of consequence, are short, and of but little interest compared

with those of churches that have existed for one or two centuries. We will consider them separately, and in the order of time as to their origin, commencing of course with the oldest one.

Henry. That is the Wall-street Church.

Uncle. Which in old times, was called *The Presbyterian Church*, since for a half century it was the only one in the city. This church continued to enjoy the labours of Dr. Rodgers until his death in 1811. In 1813, Dr. Miller was called to the Theological Seminary, Princeton. The Rev. P. M. Whelpley was his successor; who, in his turn, was succeeded by the Rev. Wm. W. Philips, D. D., the present pastor. In 1810, before Dr. Rodgers' death, the old building was torn down and a new one erected. This was burned in the summer of 1834, but has again been rebuilt, with the same exterior walls, which were left uninjured by the fire.

Henry. Dr. Rodgers must have been an old man at his death.

Uncle. Yes: he was well advanced in life, having attained his eighty-third year. Among other faculties, his *memory* began to fail him before he gave up his pastoral duties; so much so, that, as I have often heard related by one who recollects well the venerable pastor, he would frequently, in the church prayer-meetings, give out a favourite hymn for the *second* or *third* time, not knowing that he had given it out be-

fore. He came to the grave like a shock of corn, fully ripe. Here, John, you may read to us what the Rev. Mr. Owen says of him, in his valuable sketch of the Presbyterian churches.

John. "Of Dr. Rodgers it may be said, that he was under God the father of the Presbyterian Church in the city of New-York. He was a minister of the gospel sixty two-years, forty-six of which he spent in New-York. At his death, the pulpits of all the Presbyterian churches in the city were hung in mourning, and in most of the churches funeral sermons were delivered. He was the *first moderator* of the General Assembly.

CHAPTER TWENTY-FIRST.

THE PRESBYTERIAN CHURCH—CONTINUED.

Uncle. We will proceed with our view of the Presbyterian Churches. Next to the Wall-street, comes which? Henry.

Henry. *The Brick Church*, sir, in Beekman-street.

Uncle. Or the "Brick Meeting," as it was sometimes familiarly called by the old inhabitants. Dr. Rodgers, who, you know, was its

collegiate pastor at the time the *associate* churches were separated, remained its *sole* pastor after that event, until his growing infirmities admonished him, on the one hand, to remit his active labours, and the congregation, on the other, to seek for ministerial aid elsewhere. Accordingly, a short time before this venerable pastor took his final leave of earthly things, the Rev. Mr. Gardiner Spring, a licentiate of a Massachusetts' association, accepted the unanimous call of the church, and was settled as their minister in August, 1810. On the occasion of the ordination and installation of Dr. Spring, Dr. Rodgers was present, and "united for the last time in the laying on of the hands of the Presbytery." Dr. Spring still continues the pastor of the Brick Church.

John. As he was settled in 1810, he must have been their pastor for more than twenty-eight years.

Uncle. And has held his charge for a longer period than any other Presbyterian minister now in the city. Twenty-four new Presbyterian churches have sprung up around him in this growing metropolis, since he first began his labours within its bounds.

Henry. What changes he has seen!

Uncle. For a year or two past, there has been some talk of removing the Brick Meeting House, to make room for a post-office building; but I believe that the danger is now past, and

the venerable edifice will still continue to grace our city, and serve for many years to come, as a temple for the worship of the Most High. The *third*, was the *Rutgers'-street Church*, dedicated on the 13th of May, 1798. Its first pastor was the Rev. Dr. Milledoler, who resigned in 1813. In 1815, Dr. M'Clelland was installed as pastor, which relation he held until December, 1821. He is now professor in the New-Brunswick Theological Seminary. Dr. M'Clelland was succeeded in 1822 by the Rev. Dr. M'Auley, L. L. D., formerly professor in Union College, Schenectady, who was dismissed in 1829. The labours of Dr. M'Auley in this congregation were exceedingly blessed. It then had the largest number of communicants of any church in the city. The Sabbath school at one time embraced a *thousand* children. On his resignation, in 1829, Dr. M'Auley removed to Philadelphia, and settled in one of the churches of that city. He has since returned to New-York, and is now the pastor of the Murray-street Presbyterian Church. He is also president of the New-York Theological Seminary. The Rev. Mr. Krebs, the present pastor, was settled November 12, 1830. Which church is next in order, Henry?

Henry. According to the list which you handed us, it is the *Scotch Presbyterian Church*.

Uncle. This we have already noticed. The next, in point of age, is the *Pearl-street Church*.

This was organized about the year 1800, and was at first under the care of the Rev. John M. Mason, D. D., and the Rev. Robert Forrest. Mr. Forrest left in 1808, and was succeeded by the Rev. John Clark, 1810; Rev. W. W. Phillips, D. D., 1818; Rev. Walter Monteith, 1826; Rev. Benjamin H. Rice, D. D., 1829; and Rev. Henry A. Rowland, 1833, who still continues in the pastoral charge. When first built, this church was quite in the suburbs of the city. To the east of it, the ground was very low, and the "fresh water pond," as it was called, came almost up to the very spot where it stood. An old citizen told me, the other day, that he well remembered the bridges over the marsh, on which those, who came to church from the easterly parts of the town, were obliged to cross, and without which there could have been no passing there. These low places have since been all filled in, and are now covered with houses.

Henry. Was not this church burnt down last year?

Uncle. Yes, and the congregation are now rebuilding on the same spot.

John. The *Canal-street Church* is the next, sir.

Uncle. This church was first located in Orange, near Grand-street, and was dedicated in 1809. It was afterwards commonly known

as the "Irish Presbyterian Church," and its first pastor was the Rev. Mr. M'Neice.

John. Why called the "Irish" Church, sir?

Uncle. Because the congregation was principally composed of Presbyterians from Ireland. In 1825, they disposed of their old edifice, and erected a new one in Canal-street, near Greene. It is now known as the Canal-street Church. The Orange-street building is now used by the Evangelical Lutherans. Mr. M'Neice was succeeded by Mr. Henry Blatchford, in 1815; and he by the Rev. John Albur-tis, in 1819. In 1821, the Rev. Robert M'Cartee, D. D., succeeded Mr. Albur-tis, and resigned in 1836.

The next is the *Duane-street Church*. This was founded in 1806, and the edifice erected, in 1808, on Cedar, near William-street. The Rev. John B. Romeyn, of Albany, was their first pastor. He preached until his death, which happened on the 22d of February, 1825. His successor was the Rev. Cyrus Mason, who was ordained and installed in his pastoral office December 7th, 1826. In 1834, the congregation disposed of their edifice in Cedar-street, and erected a new one at the corner of Duane and Church streets; whence comes their present name. In 1835, Mr. Mason took a dismission from his charge, and removed to Providence, R. I.; but returning to New-York the succeeding year, he was called to fill a professorship

in the New-York University, where he still remains. His successor is the Rev. Mr. Potts, from Mississippi. What is the next, John?

John. The *Murray-street Church*, sir.

Uncle. The *Murray-street Church* was organized about the year 1810. The Rev. John M. Mason, D. D., its first pastor; continued his labours there from the year of its foundation till 1822, when, on account of ill-health, he removed to Carlisle, Pa.; but returning to the city in the course of two years, he died in 1829. His successor was the Rev. Dr. Snodgrass, who, in 1834, removed to Troy. The pastoral office is at present filled by the Rev. Dr. M'Auley, of whom we have already spoken, in reference to the Rutgers'-street Church. The *Murray-street Presbyterian Church*, is justly spoken of by strangers, as one of the most finished specimens of architecture that our city churches afford. Its high steeple, towering far above all the surrounding buildings, exhibits to the beholder a fine specimen of symmetry and beauty. But to pass on:

The *Laight-street Church* was organized in May, 1811, with the Rev. Matthew La Rue Perrine, D. D., for its first pastor. His successor was the Rev. Dr. Samuel H. Cox, who, in 1835, was called to act as Professor of Rhetoric and Pastoral Theology, in Auburn Seminary. Dr. Cox is now pastor of the First Presbyterian Church in Brooklyn, L. I. His

successor, in the Laight-street Church, is the Rev. Flavel S. Mines, formerly seaman's chaplain at Havre, in France.

The *Seventh Presbyterian Church* was organized on the 11th of March, 1818. Their first building was in Sheriff-street, near Delancy. In 1826, they erected another one on Broome, corner of Ridge-street. This was burnt to the ground in 1831, but was rebuilt the next year. Mr. Elihu W. Baldwin, their first pastor, preached until the year 1835, when he was elected president of Wabash College, Indiana, to which state he removed. He was succeeded by the Rev. Edwin F. Hatfield, who still occupies the pulpit.

The *Allen-street Church* was first organized in 1819; but their present edifice was not opened till the year 1834. The Rev. Henry White, D. D., was settled in 1829, and remained till 1837, when he was dismissed to take the chair of Theology in the New-York Seminary. The Rev. Mr. Bradley is his successor.

Concerning the remaining Presbyterian churches in our city, Henry may read to us the following succinct account, which I have prepared, mainly from Mr. Owen's sketch. It will present us with the dates of their formation, and other principal topics of interest connected with their history.

Henry. The *Eighth Presbyterian Church* was organized in October, 1819. The Rev. S.

N. Rowan, D. D., was installed in the pastoral office, November, 1819, and resigned in 1830. Their edifice, in Christopher-street, was erected in 1821. Mr. H. Hunter, the successor of Mr. Rowan, died in August, 1834; and was succeeded by Mr. Smith, the present incumbent.

The *Central Presbyterian Church* was formed on the 8th of January, 1821. In the same year they erected their church in Broome-street. The Rev. Wm. Patton was their pastor from the formation of the church until 1834, when he resigned his charge. The Rev. Wm. Adams, the present pastor, was his successor, and came to New-York from Brighton, Mass.

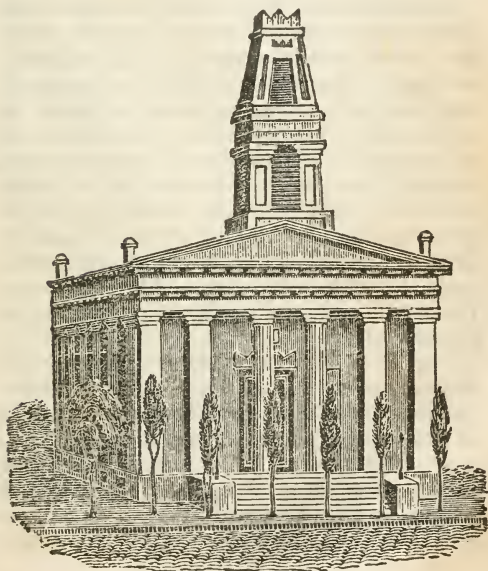
The *Bowery Church* was commenced under the labours of the Rev. W. Stafford, in 1822. In 1829, the Rev. Mr. Christmas was installed over this church, and preached until his death, in 1830. Dr. Woodbridge, his successor, was installed over the Bowery Church in October, 1830, but has since removed to Bridgeport, Connecticut.

The *Bleecker-street Church* was organized in 1825, and the edifice erected in 1826. Mr. Bruen, its first pastor, died in September, 1829. His successor is the Rev. Erskine Mason, D. D., a son of Rev. J. M. Mason, D. D., who was settled in 1830. Mr. Mason formerly preached at Schenectady. He also fills a professorship in the New-York Theological seminary.

The *Spring-street Church* was organized

on the 29th of September, 1825, and then consisted of 53 members. Within a year or two, the old building has been removed, and a new one erected. Mr. H. Ludlow, their pastor, removed in 1826 to New Haven. Mr. Patton, from the Centre Church, is now his successor.

Here is a view of the *West Church*, as it is seen from Varick-street.



The *West Church* was separated from the "North Presbyterian Church" in 1831, and in January, 1832, began to enjoy the stated labours of its present pastor, the Rev. David R. Downer. The edifice was erected in Carmine-street, at the head of Varick, and dedicated in May, 1832.

Since Mr. Downer's settlement, the number of communicants has increased from *eighteen* to *four hundred*.

The *First Free Church*, with the Rev. Joel Parker at its head, was formed in 1830. They first worshipped in a room in 'Thames'-street, and then in the Masonic Hall, in Broadway, until the erection of an edifice at the corner of Dey and Washington streets. Mr. Parker left, in 1833, for New-Orleans. His successor, the Rev. Mr. Barrows, was installed July 28, 1835. Within the past year this church has united with the one worshipping at the Broadway Tabernacle. They have now their old pastor, again, from New-Orleans. The Broadway Tabernacle is one of the largest rooms in the United States.

The Rev. John A. Murray collected the *Second Avenue Church*, in 1830. It was organized in 1831, and in 1833 the building was erected on the Second Avenue, near Third-street. Mr. Murray left, to become an agent in the American Home Missionary Society; and his successor is the Rev. Charles S. Porter, from Gloucester, Massachusetts.

The *Second Free Church* was organized in 1832, and located in the old Chatham-street Theatre, which was fitted up for their accommodation. Their pastors have been the Rev. Mr. Finney, Rev. John Ingersoll, and Rev. Mr. Martin.

The *Third Free Church* was first commenced, in the Masonic Hall, in 1832, with thirty-five members. During the next year, an edifice was erected at the corner of Houston and Thompson streets. Their pastors have been the Rev. Dr. Lansing, and the Rev. N. E. Johnson. They are at present without a regular preacher. Dr. Lansing left on account of ill health, and Mr. Johnson to take charge of the editorial department of the *New-York Evangelist*.

The *Village Church* was a colony from the West Presbyterian Church, and organized in 1833. Their church building stands on Jane-street, near the Eighth Avenue. Its first pastor was the Rev. Wm. Page, from Poughkeepsie, who is now in Michigan. His successor was the Rev. Daniel Clark, who resigned his charge in the spring of 1838.

The *Fourth Free Church*, organized in 1834, first worshipped in Congress Hall, Bowery. Their edifice was erected in 1835, and stands at the corner of Madison and Catherine streets. Its first pastor was the Rev. Arthur Granger, who was succeeded by the Rev. Mr. Sprague,

now of Hartford. The Rev. Joel Mann, of Connecticut, succeeded Mr. Sprague.

The members of the *Brainerd Church* erected their building on Rivington-street, in 1835. The Rev. Asa D. Smith, their first and present pastor, was ordained and installed November 2d, 1834, before the church building was completed. Mr. Smith was from the Andover Seminary.

The *Eighth Avenue Church* was organized April, 1835. This Church first enjoyed the labours of Mr. Edwards, who was succeeded by the Rev. Mr. Riley.

The *Manhattan Church* was organized in June, 1834, and commenced worshipping in a small building on Fourth-street, formerly occupied by the Baptists. The Rev. Mr. Slocum, from Hanover, New-Jersey, was their first pastor.

The *Mercer-street Church* was commenced in 1835, under the pastoral care of the Rev. Dr. Skinner, from the Andover Seminary, Massachusetts. Their building is one of the most beautiful and commodious church edifices in the city. Dr. Skinner is, also, a professor in the New-York Theological Seminary.

CHAPTER TWENTY-SECOND.

THE MORAVIANS.

Uncle. The next denomination of Christians to the Presbyterians, known in the city, was the Moravian, or the Society of "United Brethren," as they call themselves. These made their appearance in New-York about the year 1736. The society was then scarcely known in this country, but since that time has extended very rapidly.

John. Were the United Brethren from England?

Uncle. No; they were from Germany. They were first known there, under the name of United Brethren, about the year 1721. In this year, Nicholas Lewis, Count of Zinzendorf, their great leader, settled at Bertholdsdorf, afterwards called *Herrnhuth*, a village in Upper Lusatia, Germany, and soon gathered around him numbers from Moravia, and elsewhere; so that in ten years the new colonists amounted to six hundred. They gave their society the name of *Unitas Fratrum*, the Unity of Brethren, or United Brethren, after the old society in Switzerland; but in the surrounding country they were known as *Herrnhutters*, and were

generally considered by the Lutherans, as fanatical, though this opinion was probably for the most part, the result of prejudice.

Henry. Then the United Brethren of later times, are not the same as the ancient Moravians, sir?

Uncle. Whether they are or not, is a disputed point. Count Zinzendorf affirmed that they were; and consequently used to say that he was the *reviver* of an old society, not the founder of a new one. And as the United Brethren in later days have, in their extensive missionary operations, manifested a zeal for the cause of Christ worthy of the former followers of John Huss, and as they themselves claim it as a rightful honour, we will consider them as a genuine branch of the old society of Moravians; and consequently of a more remote origin than their settlement at Herrnhuth, in 1721.

John. Then, sir, we must hear concerning the origin of the ancient Moravians.

Uncle. This I will give you in few words. The Moravians, or "Bohemian Brethren," were first known in Germany, in the 15th century; when, animated and encouraged by the preaching and example of the heroic J. Huss, they threw off the yoke of Popery, and embraced Protestantism. In the next century they connected themselves with the Lutheran Churches in Saxony. But after the death of Luther, in 1546, and their expulsion from their country in 1547, they gradu-

ally formed a connection with the Swiss Church; although on the express condition that they should be governed by their own ecclesiastical laws. Thus they continued until the year 1620, when all grounds of distinction being removed, the two separate churches were formed into one, under title of the "Church of the United Brethren." This is the origin from which the modern Moravians, who have been known in Germany as Herrnhutters, and in this country as Moravians, or United Brethren, are desirous to derive their descent.

Henry. Did Count Zinzendorf ever visit this country, sir?

Uncle. He did; like George Fox, Mr. Whitfield, and other modern reformers, he turned his attention towards the growing colonies in the west, and successfully sought to spread the principles of his faith in these regions, by two personal visits to America. Where he visited and preached when here, we shall see by-and-by. We will first turn our attention to the introduction of Moravianism into New-York. And on this subject you may read an extract from this manuscript letter of the Rev. John Ettwein, written to the Rev. Dr. Miller, from Bethlehem, Pennsylvania, and bearing date of September 14th, 1797.

Henry. "The first acquaintance of the United Brethren in the City of New-York, was made by our ministers and missionaries on their travels through New-York, with Mr. T. Noble,

(a merchant,) and other serious and awakened souls in connection with him, with whom Mr. Noble held private meetings in his own house."

Uncle. 'This Mr. Noble was a respectable merchant in the city at that time, and for a long while a worthy member of the Wall-street Presbyterian Church, during the ministry of Mr. Pemberton. He may be said to have been the *founder* of the Society of United Brethren in this city. Read on.

Henry. "Some of these missionaries I will mention: the Rev. Augustus Gottheib Spangenberg, who staid some days in New-York, in the years 1736 and 1737, on his way to and from Georgia, where a colony of the Brethren had been settled; and, likewise, on his passage to and from St. Thomas, where a mission among the negroes had been begun. Also the tne Rev. Frederick Martin, Missionary from St. Thomas, on his way to Bethlehem." Where is Bethlehem, sir?

Uncle. Bethlehem is a flourishing town in Pennsylvania, on the Lehigh River. It was settled by the United Brethren, and may be considered their head-quarters in this country. Besides a church, they have several large buildings for their different orders, and male and female seminaries, which have been quite celebrated.

Henry. "Likewise the Rev. Christian H. Rouch, who, in July 1740, arrived at New-York, being on his way as a missionary to the Indians

of that State. In the beginning of the year 1741, the Rev. Peter Boehler, on his journey to Europe, spent several days in New-York, and his testimony proved a blessing to many souls."

Uncle. Such is the account of the first settlement of the Society of United Brethren in this city, in which Mr. Noble bore a conspicuous part. In the year last mentioned by Mr. Eitwein, Count Zinzendorf paid his first visit to New-York. This was his second voyage to America, but during the first he appears to have confined his attention almost wholly to the West India Islands. He arrived in this city on the 2d of December, 1741, and remained only till the 6th of the same month, when he proceeded on his way to Pennsylvania, where the settlement of Bethlehem had been just begun. He appears to have spent the whole of the year 1742 in journeying about, preaching, and establishing missions in different parts of the country, and on his return to Europe in January, 1743, he again tarried a few days in New-York. This latter stay of his apparently had an important bearing upon the establishment of a society in the city; for it was at this time that Mr. Noble and others prevailed on the Rev. Peter Boehler, who had accompanied the Count thus far on his journey, to remain with them and minister to their assemblies. This Mr. Boehler consented to do, but was soon interrupted in his good work. A fortnight had scarcely elapsed, when he was

apprehended by a constable, brought before the governor's council, slightly questioned by them, and ordered to leave the town within twenty-four hours! This illegal command he was obliged to obey, and forthwith crossed the ferry to Staten Island, where he remained until Mr. Noble, and some other reputable citizens, came over and presented him with a regular call to be their minister. He then returned.

John. Who was this governor, sir, that expelled Mr. Boehler?

Uncle. Governor Clarke; who cared but little more perhaps about justice in such matters, than Lord Cornbury himself. This calling of Mr. Boehler may be looked upon as the first establishment of the society, although it was not regularly organized as a "Society of United Brethren," until December, 1748, when Bishop Johannes de Watterelle visited New-York. The congregation was at this time small, numbering somewhat under one hundred. The appointed places for meetings were at the house of Mr. Noble, and elsewhere, until 1751, when a chapel was erected.

Henry. Where did the chapel stand, sir?

Uncle. On *Fair*, now Fulton-street, near the corner of Dutch-street. It stood back some distance from the line of the street, and was enclosed by a high board fence, so as to be scarcely visible to passers-by. The present edifice is neatly built, facing the street, and bears on it

this inscription—" *Founded 1751. Rebuilt 1820. Protestant Episcopal Church of United Brethren.*"

Henry. How do the United Brethren differ from other Christians, sir?

Uncle. Mostly in their general manner of living, and their customs; though in doctrine, especially that relating to the Trinity, they differ somewhat from other evangelical denominations. They are said to hold some peculiar views in regard to the Holy Spirit, and the moral law, as contained in the ten commandments, and and some peculiar customs in regard to matrimony, prayer, and general discipline. Count Zinzendorf divided the members of the society into different classes, accordingly as they were young or old, married or unmarried, widows or widowers, each class having over it a director subject to its own choice, and all the classes being under the superintendance of three co-assistant elders. The particular attention paid by the United Brethren to the instruction of youth, and their prevailing custom of singing religious hymns, of which exercise they make a great part of their public worship to consist, are two happy features in their system.

John. And their missionary spirit, too, sir.

Uncle. Yes, John: we can never lose sight of that. Whenever we think of Greenland, St. Thomas, and St. Croix; of Lapland, Tartary, or Guinea; of the Cape of Good Hope, the Island

of Ceylon, or of the Indians of our own country ; unless we are carelessly forgetful or unpardonably ignorant, we cannot help thinking at the same time of the self-denial, zeal, and continued exertion, of these indefatigable Moravian missionaries. Their example is worthy of apostolic times.

One thing with regard to their ministers, I wish you here to notice ; they *receive no fixed salaries* ; but take what the *stewards* provide for them from the collections made at the public and private meetings. As to their church government, the following paragraph will give us some information :—“ They have their minister and a committee of the most trusty members of the congregation. In matters of moment, the minister has to consult the conference at Bethlehem, which is responsible to the general Synod of the United Brethren.”

Henry. Did Mr. Boehler continue long the minister of the society in New-York ?

Uncle. As his presence was required in Pennsylvania, he soon bid adieu to his congregation in New-York ; but sent preachers to them from time to time as he found it practicable, until February, 1746, when the Rev. G. Neuser accepted a call to assist Mr. Noble in his labours ; which he continued to do till Mr. Noble's death, when he acted as the sole minister. Some of the ministers, who have officiated since that time in the chapel in Fulton-street, I find enumerated

as follows:—The Reverends Owen Rice, James Greening, Ludolph A. Russmeyer, G. Neuser again, Jacob Rodgers, Thomas Yarrel, Gustavus Shewkink, James Birkby, and Godfrey Peter; the latter of whom departed this life, during his ministry, October 27th, 1797. Since then Mr. Yarrel served again; who with Mr. Neuser, remained in connection with the congregation longer than most of the others, who generally remained only two, three, or four years. The Rev. Mr. Kluge is the present minister.

CHAPTER TWENTY-THIRD.

THE BAPTISTS.

Uncle. The next denomination that claims our attention, is the Baptist.

There was a society founded here under this name, as early as 1709, by several American Baptist preachers; whose name was derived merely from the characteristic mode of baptism, and not from any similarity of doctrine to those of the present Baptist Church. Mr Parkinson, pastor of the First Church, in Gold-street, says

in his Jubilee sermon, that they were *Professed Arminians*.

This church seemed to flourish for a few years; so much so that they erected a meeting-house on Golden Hill, which they occupied until the year 1731, when the church was entirely dissolved. Their meeting-house was claimed and sold as private property, by one of the trustees.

Concerning the rise of the present Baptist Church in our city, Henry may read a short account that I have prepared for you from Mr. Parkinson's sermon.

Henry. "About the year 1745, Mr. Jeremiah Dodge, a member of the Baptist Church at Fish-kill, settled in this city, and opened a prayer-meeting in his own house. At these meetings some of the members of the former church attended, and occasionally officiated.

In the same year, one of their number, Mr. Joseph Meeks, was baptized, and thenceforth became an efficient member of the church. Soon after this an invitation was sent by Messrs. Dodge, Meeks, and Robert North, to Mr. John Pine (a licentiate in the church at Fish-kill) to come and preach to them. Mr. Pine's labours were very useful in establishing the church in the doctrines of the Gospel. In 1750 Mr. Pine died.

After this, Elder James Carman (of Cranbury)

visited them, and performed baptism, at different times.

In 1753, they united themselves to the church in Scotch Plains, and enjoyed the labours of their pastor, the Rev. Mr. Miller, once or twice in a quarter. Mr. Miller had visited them but a few times, when finding their congregation too numerous to be accommodated in a private house, a *rigging loft*, in *Horse-and-Cart-street*, was procured and fitted up for public worship."

John. That was William-street.

Uncle. And the *loft* used, must have been the same one afterwards occupied by the Methodists, in 1767. This building still stands, and should be an object of interest and veneration, to these two denominations now so flourishing and numerous in our city. Read on, Henry.

Henry. "Here they stately assembled for three or four years, when the loft being otherwise disposed of by the owners, they assembled again in the dwelling-house of Mr. Meeks. In 1758, having purchased a piece of ground, where the church now stands in Gold-street, they commenced the erection of a small meeting-house, which was opened on the 4th of March, 1760. Their numbers now began rapidly to increase; and having obtained dismission from the church at Scotch Plains in 1762, they were, on the 19th of June of the same year, constituted a church by the assistance of Elders Benjamin Miller and John Gano."

Uncle. Their first pastor, after this organization, was the Rev. Mr. Gano, who had formerly been settled over a church in Yadkin, North-Carolina.

Mr. Gano was highly esteemed by his people, and by the public at large; so much so, that his church began to increase in numbers, and the meeting-house was much enlarged for their accommodation. The dimensions of the first house, are not precisely known, but Mr. David Grim has left a small drawing of it, which, as it is a curiosity, I will one day show you. When enlarged it measured 52 feet by 42.

Thus the church continued to flourish, until the revolution, when Mr. Gano entered as a chaplain in the army, and his congregation were entirely dispersed. During this melancholy period the meeting-house suffered great injury from the British; having been used as a *horse-stable*.

After the peace, however, a short time only elapsed before the church was restored to her former prosperity.

In 1788, Mr. Gano took leave of his people, and departed for Kentucky, after having been their pastor for 26 years.

His successor was the Rev. Benjamin Forster, from Newport, Rhode Island. The church enjoyed the labours of Mr. Forster only for a short while. For on the 26th of August, 1798, he died, after a settlement of about nine months in this city.

The Rev. William Collier, from Boston, succeeded, and officiated till the year 1804. During his ministry here, the old building was removed, and the present edifice erected. While the new house was building, the congregation worshipped in the old *French Church*, in Pine-street.

Their present pastor, the Rev. William Parkinson, was Mr. Collier's successor, Mr. Parkinson came to New-York from Frederick-town, in Maryland, his native state. He settled in 1805, and has been a pastor here for nearly thirty-four years.

Concerning the remainder of the Baptist Churches in our city, you may read the following:

John. The *Second*, in Oliver-street, founded in 1795, and rebuilt of stone in 1819. Rev. Mr. Cone, pastor.

The *Third*, in Anthony-street, founded in 1805, built of wood; Mr. Hayborn, pastor.

The *Fourth*, in Broome-street, founded 1806; Rev. Mr. Blair, pastor.

The *Fifth*, in Mulberry-street, founded in 1809. Present edifice erected in 1817; Rev. Mr. Maclay, pastor.

The *Sixth*, in M'Dougal-street, founded in 1810; first built in Vandam-street. Rev. Mr. Dunbar, pastor.

The *South*, in Nassau-street, founded in 1824; Rev. Mr. Somers, pastor.

The *Union*, in Stanton, near Forsyth-street; Rev. Mr. Benedict.

The *Bethel*, in Bowery; Rev. Mr. Miller.

The *Bethel*, in Mott-street; Rev. Mr. Chase.

The *North*, in Bedford-street; Rev. Mr. Brouner.

The *East*, in Grand-street; Rev. Mr. Middleton.

The *West*, in Duane-street; Rev. Mr. Dowling.

The *Ebenezer*, in Houstoun-street; Rev. Mr. Marsh.

The *Salem Church*, in King-street.

The *Emmaus Par*, in Chrystie-street; Rev. Mr. Parkinson.

New Church, in Amity-street; Rev. Mr. Williams.

CHAPTER TWENTY-FOURTH.

THE METHODISTS.

Henry. The Methodists, I believe, sir, were not so early a sect in this city, as the Baptists.

Uncle. No. And the reason was, that they were very little known in this country as a sect at all, at the time the Baptists settled here.

Then when we remember that they originated in a foreign country, we will not wonder that the eighteenth century had almost elapsed before they were much known in New-York.

John. They commenced in England, I believe.

Uncle. They did so. But Henry may tell us what he remembers concerning their rise.

Henry. John Wesley was the founder of Methodism. He was a member of the Oxford university, and there he and his followers took the name of Methodists.

John. Why were they called Methodists, uncle?

Uncle. Because they performed their religious duties by certain fixed rules and *methods*. They were sometimes denominated *sacramentarians*; and sometimes in ridicule, their fellow students gave them the nick-name of *the godly-club*. You may go on Henry.

Henry. His sentiments began to spread, about the year 1740, through all parts of Great Britain and Ireland. But about the introduction of Methodism into this city, I can only say that, if I remember aright, it was near the year 1768.

Uncle. You are correct; it was only a few years before the breaking out of the American Revolution. Mr. Wesley always considered the beginning of the Methodist Church, in New-York, to be the beginning of it in America.

He had indeed formerly visited Georgia, and there organized a church, but on his departure it had entirely dwindled away.

One of the most efficient organizers of the Methodist Church in this city, was Philip Embury; a man of sincere piety and true benevolence, and who, in his emigration from Britain, had not left behind him his devotional and religious feelings. Urged on by a lady of zeal and activity, he opened the doors of his own house, and there, with a little band of six or seven, held the first Methodist Meeting that New-York had ever seen. His house, thus rendered worthy of memory, stood on *Barrack-street*, since known as Augustus-street.

Henry. And now called, City-Hall Place.

Uncle. Thus they began. But continuing to struggle on, through the scoffs and derision of ungodly men, who considered them as great enthusiasts, they gradually increased and strengthened, until they were soon beyond the fear of disturbance, or reach of opposition.

But Mr. Embury was not the only man whose name is conspicuous in the early history of the church here. There was another, whose name was Webb. Captain Webb, (by which he was generally known,) had been barrack-master in the English Army, stationed at Albany.

John. The English, then, held possession of this country?

Henry. Yes. It was before the Revolution, you know.

Uncle. Captain Webb, hearing of this feeble band who were struggling against a strong tide of opposition, came down to New-York, and made his appearance among them as a friend. His first appearance at one of their meetings, was quite unexpected, and somewhat alarming. The circumstance is described by a writer, in the following language. Read it John.

John. "Once having met together as usual, they were surprised, whilst singing, by the entrance of a man, in full military uniform, whose appearance on such an occasion struck the whole congregation with consternation. All eyes were anxiously fixed upon him, to discern whether any sinister purpose was intended by this visit, from an officer of the Royal American Troops; but when they saw him disposed to join in worship—when they saw him kneel together with themselves in solemn prayer, and perceived the marked serenity of his features, their fears were dispelled, and they recognized, under the disguise of war, a brother, and a faithful follower of the Lord Jesus Christ. After the exercises were concluded, he introduced himself as Lieutenant Webb, from Albany; and from that moment he became the chief pillar of this rising congregation."

Uncle. After this, Captain Webb and Mr. Embury became conjointly the stated preachers

in the congregation; and the Lord of the harvest blessed, with an unsparing hand, their perseverance and faithfulness.

Captain Webb's appearance was somewhat of a novelty, and perhaps contributed not a little to his popularity. He was a large, stout man,—always appeared in the pulpit with his regimentals—and wore a band around his forehead, to cover a sightless eye which had been wounded in the campaign against Quebec, in 1758.

John. He must have looked singularly enough, sir.

Uncle. True. But as he was a soldier of the King of England, so his regimentals might aptly remind him that he was a soldier too of the cross, and owed allegiance to the King of Heaven and earth. Their rooms in Barrack-street soon became too straight for them, and they were obliged to seek accommodations elsewhere. Accordingly a house in William-street, containing a large upper room, once occupied as a rigging-loft, was procured and fitted up. Mr. Embury here preached from a pulpit, *made with his own hands.*

Henry. In what part of William-street was this?

Uncle. Only a few doors north of John-street. The building is still standing, in a good state of preservation, and is known as No. 120. It is occupied as a store by those, and passed daily by hundreds, who little think of its former use.

Here Messrs. Embury and Webb continued to preach, and to labour; and here God manifested his special presence, in increasing their numbers, and strengthening their hands, until 1768, when they began seriously to think of erecting a church. This they knew to be, in their present situation, a great undertaking. Nevertheless, in due time, they had the pleasure of seeing their utmost desire gratified. Their first plan was to rent a plot of ground, and erect a wooden building. But by the activity and zeal of one or two of the members, they were enabled to *purchase* a site on what was then called Golden-hill, near William-street.

John. You have mentioned Golden-hill before, sir.

Uncle. It is now known as John-street. Here they soon saw their most sanguine hopes accomplished, in the erection of a substantial stone church; which was dedicated on the 30th October, 1768. The sermon on this occasion was preached by Mr. Embury, and from a pulpit made with his own hands.

After this, as they now had a name and a habitation, their meetings became more fully attended, and the respectability of their sect, in the eyes of the world, was much advanced.

Golden-hill had not then been levelled, as we find John-street now; and the church had been placed down some feet, in anticipation of such a future change. But when the hill

was levelled, so much was cut away, that the building stood much higher from the ground than was at first intended. The two side doors led to the galleries. These galleries were not finished till some years after the dedication, so that they afforded seats to none but boys and young men, who for a long time ascended by means of a ladder. Such was *Wesley's Chapel* in New-York; the first in America.

To screen the congregation from the gaze of the passer-by, a high wooden fence was erected before the whole front. There was a house standing nearly in front of it, an old fashioned Dutch building, that served as a parsonage, library, and sexton's domicil, until its removal to make way for John-street.

Henry. John-street took its name from John Hardenbrook, I think you said, Uncle.

John. The man who gave the ground for the North Dutch Church.

Uncle. And whose escutcheon is still there to be seen. As was usual in those days, part of the expense of erecting the Methodist Church, was defrayed by means of a lottery. Concerning this mode of raising money for charitable and benevolent purposes, in use by our predecessors, we have before conversed.

We have seen the manner in which the Methodist denomination rose, in our city, and the rapidity with which their sentiments spread, and their numbers increased.

As yet they had had no regularly ordained ministers among them. But in 1769, the year after the completion of the chapel, some of the most influential in the society, having consulted together, finally addressed a letter to Mr. Wesley in England, beseeching him to send ministers to labour among them; and promising to support them even if they should be obliged to *sell their coats* to procure their subsistence. Such a call from such men, could not meet with a refusal. And, accordingly, in the same year, two clergymen were despatched to America; viz. Rev. Messrs. Boardman and Pilmore. These brought with them fifty pounds sterling, as a "token of brotherly love," from the brethren in England to those in New-York. A part of a letter which Mr. Pilmore wrote back to Mr. Wesley, dated Philadelphia, October 31st, 1769, you may read to us, John, as it comprises some information concerning the rise of the church.

John. "Rev. Sir; By the blessing of God we are safely arrived here, after a tedious passage of nine weeks. We were not a little surprised to find Captain Webb in town, and a society of about a hundred members, who desire to be in close connection with you. This is the Lord's doing, and it is marvellous in our eyes. I have preached several times, and the people flock to hear, in multitudes. Here seems to be a great and effectual door opening in this country."

Uncle. Mr. Pilmore, after travelling through some of the southern states, and preaching to crowds of eager hearers of the word, who everywhere met him, came to New-York, and finally settled as the pastor of a church here.

John. I remember, sir; his church was in Ann-street.

Uncle. Yes; though no trace of a church is to be found there now. From this city he writes again to Mr. Wesley, under date of April 24th, 1770, from which an extract may be interesting to us. Read it, Henry.

Henry. "Our house contains about *seventeen hundred* hearers; only about a third part of of those who attend get in; the rest are glad to hear without. There appears such a willingness in the Americans to hear the word, as I never saw before. The numbers of blacks that attends the preaching affects me much."

Uncle. The effect of such representations of want in spiritual things among the people here, was that more labourers left their homes in England and embarked in this good cause. In 1771, the Rev. Messrs. Ashbury and Wright, having volunteered their services, were despatched to America. These were warmly received by the people, who bid them welcome as messengers of glad tidings to the western world. They continued to travel through the colonies, more particularly in the middle and southern states, until their number was reinforced by the

arrival of Mr. Thomas Rankin, and Mr. George Shadford, in the year 1773. And to these again were added in the next year two more. From this time forward, there was no lack of labourers in the field: and the rapidity with which their doctrines spread through the whole United States, bore ample testimony to their faithfulness as preachers of the word, as well as to the power of that word to renew the heart and sanctify the life.

Henry. What became of Mr. Pilmore, sir?

Uncle. Having united himself with the Protestant Episcopal Church in this city, his friends built him a church in Ann-street, long known as Mr. Pilmore's Christ Church. Here he continued to preach until his removal to Philadelphia, where he finally died. His church was afterwards sold to the Roman Catholics.

Like other denominations, the Methodists had some trouble during the war of the American Revolution. In Maryland, one of their preachers, Mr. Ashbury, was fined *five pounds* for preaching publicly. And through all the provinces they were regarded with rather a jealous eye by the American party.

Henry. Why so, Uncle?

Uncle. I suppose, because it was well known that Mr. Wesley was a staunch loyalist, and that some of their most prominent clergymen had been opposed to the proceedings of the Americans. But while this gave them enemies

on one side, it secured them friends on the other. Consequently, when all the other congregations in this city were dispersed during the war, and their churches used for secular purposes, the Methodists were not very seriously incommoded. They were only required to give up their chapel in John street, for the use of the German troops, in the fore-part of the Sabbath, while they themselves might use it during the remainder of the day. They were considered as loyalists, and were treated accordingly. On refusal to take up arms in the American cause, many were fined and whipped. Many of the societies suffered by a deprivation of regular preaching. But even in the midst of these troubles, and perplexities, their preachers found means to advance the cause of truth; and, like their brethren of other denominations, they embraced whatever opportunity offered, to preach the gospel, and to keep alive, and nourish, even in the midst of war and tumult, the seeds of religion in the hearts of the people.

During this time of commotion and inquietude, by the recommendation of Mr. Wesley, Mr. Ashbury was considered as a kind of *superintendent* of the Methodist Churches in America.

But in 1784, Dr. Coke was sent out as a *Bishop*, who should take upon himself the care of the American Churches. He brought with him credentials in Mr. Wesley's own hand writing.

Dr. Coke was received with open hearts by the church, who joyfully welcomed him as their bishop,—or *superintendant*, which appears to have been Mr. Wesley's favourite term for bishop.

John. I never knew that the Methodists had bishops.

Uncle. You see that they have; and hence their church is designated as the *Methodist Episcopal*. One of the first of Dr. Coke's public acts, was the ordination of Francis Ashbury as superintendant; which was regularly performed, at a conference of the church, in 1784. This conference was held at the city of Baltimore, and there the Methodists of America were first formed into a regular church, and the name of The Methodist Episcopal Church was given them.

Henry. Were they like the Episcopalians in their forms of worship?

Uncle. They were, somewhat, at first. They used in some of the larger towns and cities for a few years, the prayer book of the English Church, from which prayers were read on the Sabbath, and at the morning service of Wednesday and Friday. Bands and gowns were for sometime worn by the superintendants, and some of the elders. But all of these, meeting with opposition from the people, were gradually laid aside, and given up.

After this regular organization of the Metho-

dist Church, their cause greatly revived, and the number of converts multiplied on every hand. When Dr. Coke sailed for England, in the year 1785, the members of the Methodist Episcopal Church, in the United States, numbered about fifteen thousand. And about the period of Mr. Wesley's death, they were stated to have been *forty-three thousand*.

John. What a large number, sir!

Uncle. But from this period, such was the astonishing progress of Methodism in this country, that the enrolled members in 1820, were *two hundred and eighty-thousand*.

John. What must it be now!

Uncle. A few words in relation to Dr. Coke, the first Methodist Bishop in America; he was born at Brecon, South Wales, on the 9th of September, 1747; at the age of sixteen was sent to Oxford, where he received his education; was chosen to a responsible civil office at the age of twenty-one; and held a respectable curacy for several years, where he became acquainted with Mr. Wesley, and embraced his sentiments. In 1784, he was ordained by Mr. Wesley, as superintendent to the churches in America; where he continued to labour for many years. During the latter portion of his life he was much engaged in the cause of foreign missions; and towards India especially was his attention turned. He was so much in earnest for the salvation of the poor Hindoos, that he resolved

to go himself, and devote his life to the work of evangelizing them; and, accordingly, in the year 1814, he embarked for India. But those benighted shores he was destined never to see; for on the 3d of May, of that year, he was found, by his servant, stretched on the cabin floor, a cold and lifeless corpse! Thus suddenly was this devoted man called away from his earthly labours. He was buried at sea.

The Methodist Churches in our city, are numerous; they have appeared in the following order:

The *First*, is the John-street Church, of which we have already spoken. The present edifice was erected in 1817, and stands on the spot occupied by the one built in 1768. It is built of stone, and the interior finished in modern style.

The *Second*, stands in Forsyth-street; first built of stone, and was founded in 1789; rebuilt in 1833.

The *Third*, in Duane-street, was founded in 1797. Its size is 75 feet by 56.

The *Fourth*, is the African Church in Church-street, founded in 1800, and rebuilt in 1820.

The *Fifth*, founded in 1806, and built in Mott-street, of wood, has since been removed to Willet-street, near Broome.

The *Sixth*, in Allen-street, built of stone, founded in 1809; rebuilt in 1836.

The *Seventh*, in Bedford-street, corner of Mor-

ton, founded in 1809, built of wood ; size 60 feet by 42.

The *Eighth*, founded in 1818, built of wood ; in Broome-street, since removed to Green-street, near Broome.

The *Ninth*, the Bowery Village Church, built of wood in 1818, in Seventh-street, then called Nichols William-street. It has lately been rebuilt with brick.

The *Tenth*, Independent Church, in Chrystie-street ; built in 1821 of brick.

The *Eleventh*, in Eighteenth-street, near the Eighth-Avenue, built of brick.

The *Twelfth*, a beautiful chapel, in Vestry-street, near Hudson.

The *Thirteenth*, is the Wesleyan Chapel, in Mulberry-street, near Bleecker ; lately erected, and presenting an interior of striking neatness and beauty,



CHAPTER TWENTY-FIFTH.

THE REFORMED PRESBYTERIAN CHURCH.

Uncle. Concerning the Reformed Presbyterian Church, Henry may read this account, which a friend has furnished us.

Henry. The Reformed Presbyterian Congregation in this city, was founded in the year 1797. In 1800, the late Rev. Dr. M'Leod was installed as their pastor, and in 1801, the church edifice in Chamber-street, first occupied by them, was erected. It was a small neat frame building, to which a burying-ground was attached, and was well known to the religious public. In this place the congregation worshipped, until by the increase of their numbers and resources, a larger edifice was demanded, and in 1818, the more extensive and commodious building of brick, which still occupies the old site in Chamber-street, was erected.

In these houses Dr. M'Leod discharged his stated ministry, until his decease. For more than thirty years he occupied a very prominent place among the clergymen and other literary characters of this city. His published lectures on the "Scripture Prophecies;" his "Sermons on the Late War;" and "on the Life and Power of True Godliness," and the many contributions he was known to make to the various periodicals of the day, remain as evidences of his distinguished abilities.

From many large and wealthy congregations of other denominations, in this city, and elsewhere, and from different institutions, the doctor received invitations to change his ecclesiastical relations, but he preferred remaining with the people among whom he commenced

his ministry. His abilities as a controversialist, and eloquence as a preacher, attracted large crowds to his church, and for years it was a place of resort, on the evenings of the Sabbath, to many Christians of all religious persuasions.

Dr. M'Leod died in 1833. In 1835, the congregation disposed of the church in Chambers-street, and removed to the corner of Prince and Orange streets, where they now worship. The Rev. John N. M'Leod, the son and successor of his father, Dr. M'Leod, is their present pastor.

The Reformed Presbyterians are strict old fashioned Presbyterians, who take as their subordinate standards of faith, the Westminster Confession, and what is styled their "Act Declarative, and Testimony Explanatory" of it.

Uncle. This will end, for the present, our conversations concerning the churches of New-York.

At some future time, it may be interesting and instructive to us to consider, more minutely, the history and character of the ministers who have been settled over our Evangelical Churches here, since the first settlement by the Dutch.

A LIST OF ALL
THE
CHURCHES IN THE CITY,
ALPHABETICALLY ARRANGED.

AFRICAN.

Abyssinian Baptist, in Anthony-street.
Asbury Methodist, in Elizabeth-street.
Methodist, in Second-street.
Methodist African Union, in Fifteenth-street.
St. Philip's, Episcopal, in Centre-street.
Zion, Baptist, in Spring-street.
Zion, Methodist, Church-street.
Protestant Episcopal, Grand-street.

BAPTIST.

First, in Gold-street.
Second in Oliver street.
Bethel, in the Bowery.
Bethel, in Mott-street.
Fifth, in Mulberry-street.
Beriah, *North*, in M'Dougal-street.
South, in Nassau-street.
Eighth, in Broome-street.
North, in Bedford-street.

East, in Grand-street.
 West, in Duane-street.
 Ebenezer, in Houstoun-street,
 Salem, in King-street.
 Emmaus Par, in Chrystic-street.
 New, in Amity-street.
 Congregation of Disciples, in Laurens-street.

CATHOLIC.

St. Patrick's Cathedral, in Mott-street.
 St. James, in James-street.
 St. Mary's, in Grand-street.
 St. Peter's, Barclay-street.
 St. Joseph's, Sixth Avenue.
 Transfiguration, in Chamber-street.
 German Catholic, in Second-street.

DUTCH REFORMED.

South Church, in Murray-street.
 Branch of South Church, in University Chapel.
 Middle, in Liberty-street.
 North, in William-street.
 Branch of North, in Ninth-street.
 North West, in Franklin-street.
 North East, in Market-street.
 Ninth, in King-street.
 Church in Broome-street.
 Church in Greene-street.
 Church in Bleecker-street.
 Seventh, in *Harlem*.
 Mission Church, in Houstoun-street.
 Young Men's Mission, in Third-street.

EPISCOPAL.

All Saints' Church, in Henry-street.
 Christ Church, in Anthony-street.
 Ascension, in Canal-street.
 Epiphany, in Stanton-street.
 Grace, in Broadway.
 St. Clement's, in Amity-street.
 De St. Esprit, in Franklin-street.
 St. Andrew's, in *Harlem*.
 St. Bartholomew's, in Lafayette Place.
 St. James', in Hamilton Square.
 St. George's, in Beekman-street.
 St. Luke's, in Hudson-street.
 St. Mark's, in Stuyvesant-street.
 St. Mary's, in *Manhattanville*.
 St. Matthew's, in Grand-street.
 St. Michael's, in *Bloomingdale*.
 Nativity, in Avenue D.
 St. Peter's, in Twentieth-street.
 St. Stephen's, in Chrystie-street.
 St. Thomas', in Broadway.
 St. Timothy's, in Houstoun-street.
 Trinity, in Broadway.
 St. Paul's, in Broadway.
 St. John's, in Varick-street.
 Zion, in Mott-street.
 Free Mission, in Vandewater-street.

GERMAN.

German Christian, in Essex-street.
 German Reformed, in Forsyth-street.
First Christian Chapel, Broome-street.
 Second do do Fourteenth-street.

FRIENDS.

Meeting-House, in Rose-street.
 do Hester-street.
 do Henry-street.
 do Downing-street.

JEWS' SYNAGOGUES.

First Shearith Israel, in Crosby-street.
 Second, in Elm-street.
 Third, in Centre-street.

LUTHERAN EVANGELICAL.

St. James', in Orange-street.
 St. Matthew's, in Walker-street.

METHODISTS.

Mariner's Chapel, in Rosevelt-street.
 Church, in Allen-street.
 do Forsyth-street.
 do Willett-street.
 do Second-street.
 do Seventh-street.
 do Greene-street.
 do Duane-street.
 do John-street.
 do Bedford-street.
 do Eighteenth-street.
 do Vestry-street.
 do Mulberry-street.

Methodist Society, in Chrystie-street.
 Associate Protestant Methodists, in Attorney-street.
 do do do Sullivan-street.
 Primitive Methodist, in Houstoun-street.
 do do Elizabeth-street.

MORAVIAN.

United Brethren, in Fulton-street.
 New Jerusalem Chapel, in Pearl-street.

PRESBYTERIAN.

Associate Presbyterian, in Grand-street.
 Second Associate Presbyterian, in Thompson-street.
 Associate Reformed, in Pearl-street. ♦
 Second Associate Reformed, in Prince-street.
 Brick Meeting, Beekman-street.
 First, in Wail-street.
 Third, in Rutgers'-street.
 Scotch, in Grand-street.
 Canal-street Church.
 Dnane-street Church.
 Murray-street Church.
 Laight-street Church.
 Seventh, in Broome-street.
 Allen-street Church.
 Eighth, in Christopher-street.
 Spring-street Church.
 Brainerd, in Rivington-street,
 Associate Reformed, in Franklin-street.
 Bowery, in Bowery.
 Central, in Broome-street.
 Branch of Central, in Second Avenue.
 Scotch Reformed, in Waverly-Place.
 West, in Carmine-street.

Congregational, in Chatham-street.
 Thompson-street Church.
 Fourth Free, in Madison-street.
 Seventh Free, in Grand-street.
 Madison, in Madison-street.
 Eighth Avenue, in Seventeenth-street
 Manhattan Island, in Fourth-street.
 Sixth Free, (Tabernacle,) in Broadway-
 Village, in Jane-street.
 New, in Sixth Avenue.
 Bleecker-street Church.
 Mercer-street Church.
Providence Chapel, Thompson-street.

UNITARIAN.

First Church, in Chamber-street.
 Second Church, (new,) Broadway.

UNIVERSALIST.

First Church, in Orchard-street.
 Second Church, Bleecker-street.

WELCH.

Baptists, in Dominick-street.
 Presbyterians, in Broome-street.
 West Baptist, in Duane-street.

Congregation Primitive Christians, in Canal-street.
 Reformed French Church.

[Total 150.]

W. C. C. 2000

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